

To the moste vertuous Ladie and moste gracious Quene Katherine late wife to the moste noble kyng Henry the eight of moste famous memorie deceased, Nicollas Udall your highnesse moste humble seruaūt wisheth health, and all prosperitee in Christ.

**W**hen I cōsider, most gracious Quene Katherine, the greate nōmbre of noble weomen in this our time and countrey of Englande, not onelye geuen to the studie of humaine sciences and of straunge tongues, but also so throughlye experte in holy scriptures, that they are hable to compare wyth the beste wryters as|well in endictynge and pennynge of godlye and fruitfull treatises to the enstruccion and edifynge of whole real|mes in the knowlege of god, as also in translating good boke out of Latine or Greke into Englishe for the vse and commoditie of suche as are rude and ignoraunte of the sayd tounge, I cannot but thynke and esteme the famous learned Antiquitee so ferre behynde these tymes, that there cannot iustelye bee made any comparison betwene them. Cornelia a noble matrone of Rome throughe longe conuersacion and continuance with her learned housebande, was in the processe of tyme so wel learned & so eloquent, that herself was the chiefe & principall instructrice and brynger vp of hir two sonnes Caius Gracchus, and Tyberius Gracchus in all their learning, and made thesame at lengthe so fyne, that they yet to this daye remayne registred in the nōmbre of the abso|lute and perfecte Oratours of olde tyme. We reade of one Amesia in Rome a woman so well spoken & so fine of tounge, that beyng on a time indicted and arraigned of a grieuous offēce, she so wittily, so piththily, and wiche suche grace made answer for herself: that all the whole benche & Courte than presente, iud|ged her, for y<sup>e</sup> mere respecte of her eloquence and witte in that present perill and ieoperdie there shewed, worthy by theyr whole cōsentes & sentences, to be quit and discharged of the law for that crime. Hortensia the daughter of Quintus Hortensius, & brought vp continually frō hir cradle and tendre infancye in the house and companye of suche a noble Oratour, came at lengthe so nere to the perfect eloquēce of her father, that she was hable in publique hearing to make oracions, and thesame of so piththye a sorte, that where the noble weomen of Rome were on a time sore taxed to departe with their golde, & iewels toward certayne necessarie charges of that cōmon weale: Hortensia came before the cō|mmissioners to speake in the behalfe of the matrones, & with her exquisite talke obtained a mitigacion almoste of the wholle taxe whiche the sessours had a|fore agreed vpon, and appointed vnto the weomen to contribute.

These exaumples of eloquence in weomen, lyke as they are but verye fewe in nōmbre, so are they thynges of no suche highe excellencie to be meruailed at. For what great matier of woondre is it that emong so many thousādes three or fower should be founde hable to speake before a iudge in open audience: or what straūge case is it to be reputed, if some one or two weomē

haue ben found wittie or learned in the Latine tounge beeynge their owne native language which euerie carter and handicraftes man than spake, though not al thinge so

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finely as the learned men and Oratours dyd? what high matier of praise and commendacion is it, if a few weomen being either wines or daughters to excellent fine Latine men, could in continuaunce of a greate manye yeares speake Latine well▪ yet are these weomen specially chronicled in histories as notable, yea and syngulare examplis worthy perpetuall fame and memorye for their wytte, learnyng, and eloquence. After these heathens, Hiereme in his Epistles writeth speciall high praises and commendacions of Eustochium the mother, Paula the daughter, and Blesilla the daughters daughter: of whiche euerye one were passyng well sene not onely in holy scriptures, but also in Latyne, Greke and Hebrewe: whiche tounques they learned exactly in a veray short tyme, & excelled in the same. The like testimony he geueth of Marcella a veray noble woman in Rome, whome he reporteth to had in his time so well profyted in the knowlege of holy scriptures, that after his departure from Rome, yf there were any doubtfull question or any poynte of difficultee concernyng scripture: all folkes woulde resorte to hir as to a iudge hable and also sufficilient to decise any matier of controuersie or ambiguities that happened amonge them. But this knowlege extended no further then to the priuate edifyinge of theyr owne selues with a very fewe others, and the same in suche places where Latine was their mother tounge and their native language. But nowe in this gracious and blissefull time of knowlege, in which it hath pleased almighty god to reuele and shewe abroad the lighte of his most holy gospell: what a nombre is there of noble weomen (especially here in this realme of Englande,) yea and howe many in the yeares of tender virginitee, not onely aswell sene and as familiarlye traded in the Latine and Greke tounques, as in their owne mother language: but also bothe in all kyndes of prophane literature, and liberall artes, exactly studyed and exercised, and in the holy scriptures and Theologie so ripe, that they are able aptely, cunningly, and with much grace eyther to endite or translate into the vulgare tounge for the publique instruccio and edifyinge of the vnlearned multitude. Neyther is it nowe any straunge thing to heare ientle weomen in stede of moste vaine communycacion aboute the moone shynyng in the water, to vse graue and substanciall talke in Greke or Latine with their housebandes of godly matiers. It is now no newes in Englande to see young damysels in nobles houses and in the Courtes of princes, in stede of cardes and other instrumentes of idle trifling, to haue continually in theyr handes eyther Psalmes, Omelies, and other deuoute meditacions, or els Pauls epistles, or some booke of holy Scripture matiers, and as familiarlye both to reade or reason therof in Greke, Latine, Frenche, or Italian, as in Englishe. It is nowe a common thing to see young virgins so nouzeled and trained in the studie of

letters, y<sup>t</sup> they willingly set all other vayne pastimes at naught for learninges sake. It is nowe no newes at all to see Quenes and Ladies of moste highe estate and progenie, in stede of Courtly daliaunce, to enbrace vertuous exercises of readyng and wrytyng, & with moste earnest studie both erely and late to applye themselves to the ac|quiring of knowlage, aswell in all other liberall artes and disciplines, as also moste specially of God and his moste holy worde, wherunto all christen fol|kes, (of what estate or degree so euer they be,) ought to the vttermoste of their possible powers, moste principally and moste earnestly themselves to geue & dedicate. But what a great cause of publike reioycyng (o lorde) maye it be, y<sup>t</sup> in this time of Christes harneste, euerie good bodye moste busily applyinge the

worke of his vocaciō towards the inning of the lordes corne, some by instruc|tyng the youth, some by teachyng scholes, some by preachyng to their simple flockes, some by godly inducing of their families, some by wrytyng good and godly treatises for the edifying of suche as are willing to reade, and some by translating good bokes out of straunge toūgues into our vulgare language for the helpe of the vnlearned: the most noble weomen of bloude and estate royall, are no lesse diligent trauaillours then the best, (in any of the aboue na|med offices mete for their sexe,) ne take any manier skorne or disdeigne in y<sup>e</sup> la|bour of drawing this haruest home, to bee ioyned as y•kefelowes with in|feriour persons of moste lowe degre and condicion. Howe happie art thou, o England, for whose behoufe and edifying in Christe, Quenes and Prin|cesses spare not ne cease with all earnest endeuour and sedulitee to spende their tyme, their wittes, their substaunce, and also their bodies? And in this behalfe lyke as to your highnesse, moste noble Quene Katerine, aswel for composyng and setting foorth many goodly psalmes and diuerse other contemplatiue mē|ditacions, as also for causyng these paraphrases of the moste famous clerke and moste godly writer Erasmus of Roterodom to bee translated into oure vulgare language, Englande can neuer bee able to render thanks sufficiente: so may it neuer bee able (as her desertes require) enough to praise & magnifye the moste noble, the moste vertuous, the moste witty, and the mooste stul|dious Ladye Maries Grace, daughter of the late moste puissaunte and moste victorious Kyng Henry the eyght of moste famous memorie, and moste derely beloued systur to the king our soueraigne lorde that now is, it maye neuer bee able (I saye) enough to prayse and magnifie hir Grace for takyng suche great studie, peine and trauaill, in translatyng this paraphrase of the said Erasmus vpon the gospel of Iohn at your hyghnesse speciall contemplacion, as a noum|bre of right well learned men woulde bothe haue made courtesie at, and also would haue brought to wurse frame in the doying. O how greatly maie we all glory in suche a pierlesse floure of virginitee as her Grace is? who in the middes of Courtly delices, and emiddes the enticementes of worldly vanities, hath by her owne choice and eleccion so

vertuously, and so fructefully passed her tendre youth, that to the publique comforte and gladfull reioycing whiche at her byrth she brought to all Englande: she doeth nowe also conferre vnto thesame the vnestimable benefite of furtheryng bothe vs and our posteritee in the knowlege of Goddes worde, and to the more clere vnderstandyng of Christes gospell. O royal exercise in dede of virginly educacion. O vnestimable and precious fruite of maydenly studies. O noble successe of princely spending the tyme, especially in a womā. O zeale of prouokyng Gods glory worthy im|mortalitee of fame and renoume. For what coulde be a more manifeste argu|mente of myndyng the publique benefite of her countrey, what coulde bee a more euident profe of her will and desyre to dooe good to her fathers moste dere beloued subiectes, what coulde be a more plaine declaraciō of her most con|staunt purpose to promote Goddes worde, and the free grace of his gospell? then so effectually to prosecute the weorke of translatyng whiche she had belgoonne, that whan she had with ouer peynfull studie and labour of wryting, cast her weake body in a grievous and long syckenesse, yet to the intent the dilligent Englishe people shoulde not bee defrauded of the benefite entended and ment vnto them: she committed the same weorke to Maister Frauncisce

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Malet doctour in the facultee of diuinitee with all celeritee and expedicion to be fini•hed and made complete. That in case the kynges maiesties moste royall commaundemente by his moste godly iniunccions expressed, declared, and pulblished, (that the sayed Paraphrases shoulde within certaine monethes bee sette foorth to the Curates and people of this Realme of Englande) hadde not so preuented her grace, but that she might eftsones haue put her fyle to the poolishing thereof: where it is nowe already veraye absolut•and perfeict, it woulde than emong the rude and homely dooinges of me and suche, as I am, none otherwise haue glyttered, then clothe of golde enpowdred emōg pat|ches of canuesse, or Perles and Diamoundes emong peoblestones. But in the meane tyme, to what learned man maye not the sedulitee of suche a noble princesse bee a spurre and prouocacion to employe the talente of his learnyng and knowlege to the publique vse and commoditee of his countrey? To whō maye not this moste notable exaample of so vertuous a Lady, be an occasion to shake of all sluggishenesse, and to yeld vnto the common weale of Englande some condigne fructe of his studie and learning? To what idle loiterer maye not this moost excellent acte of a kynges daughter and the same a kynges sistur bee a shame, and reproche of negligence? To what persones (be they neluer so ignoraunt or vnlearned) maie not this moost earnest zeale of a princesse of suche highe estate, bee an effectuall prouocacion and encouragyng to haue good mynde and wyll to reade, heare, and embrace this deuout and catholyke Paraphrase so plainly and sensibly translated, and so graciously by her offred, and (as ye would saie) put in all folkes handes to be made familiar vnto them? Besechyng therfore almighty god that it maie in the

hartes of all good En|glishe people take no lesse place, ne weorke any other effect of godly knowleage and innocent liuing, then your highnesse in procuring these trāslacions, and the said Ladie Maries grace on her partie also haue ment it: I shall sembleablye be a continuall petitioner to his diuine Maiestee, longe yeres to preserue bothe your estates: you, to the procuring of many such good translacions for the edilfying of simple people in Christes discipline, and her to the doing of many lyke actes for the publique vtilitee of vs al, wherby ye maye bothe of you atteygne in this worlde condigne fame and renoume with per|petuall memorie emong men, and after this lyfe a croune of immortal glorye and blisse in heauen eternally there to raigne with Christ and his holy Aun|gelles. Amen.

To the moste renoumed Prince Ferdinando Archeduke of Austriege, and brother to Charles the fift, the Emperour of the Romaynes. Erasmus of Roterodam wyssheth health.

**T** He laste yere, moste gracious prince Ferdinando, I tooke on hande to write a paraphrase vpon the gospell of sainte Mathewe, more at the vrgente request of the moste reue|rende Lorde Mathewe, Cardinall of Hedune, then of myne owne mynde, partly because the greate excellencie of the woorke by a certayne reuerente feare withdrewe my minde from medlinge therwithall, partlye also forasmuche as there was besides this, many and sundry difficulties, the whiche mighte abashe my weakenesse (whiche did acknowledge his owne in habilitie) from medlyng with a treatise so farre aboue my power, so that me thought I was vtterlye dispatched of allsuche kinde of wrytyng: yet all this notwithstanding I am compelled (I cannot tell how) after the same sorte to declare the ghospell of sainte Iohn, partely by the successe of my former bolde enterprise partly by the auctoritie of certayne noble personages, whose desire, if I should not satisfie, I might be thought very vnkynde, and wicked also yf I should disobey their commaūdementes: yet was it not vnknown vnto me how muche more full of godly maiestie this present gospell was, the whiche for the moste parte doeth trauaile in the declaracion of suche secrete misteries, as vnto the nature of God doeth appertaine, and the wonderfull copulacion of the sayed nature vnto ours by his incarnation. For what is he that canne by very imaginaciō, comprise how that God the father, beyng without begin|ning, doeth continually beget God the sonne? in to whom the begetter doeth so wholly powre out himself, that yet thereby he is nothyng diminished, of whō also the sayed sonne is after suche wyse borne, that yet thereby he is nothyng secluded: againe how that from them bothe, the holy ghoste doeth so procede, that there continueth a perfit copulacion of one nature emōgst them, without any confusion of the distincte

proprietie in persons? Who can by witte atteyne to knowe by what coniunccion the omnipotente and vnspeakeable nature by incarnation, did couple mannes nature vnto hys: so that the selfesame whiche euermore had bene very God of the luyng God begotten, was also very man borne of the virgin Marie. In the declaracion of suche matters, in the whiche oftentimes, the bare transposing of one woorde is an haynous offence, what lybertie can a Paraphrase haue? Aboue all this I did perceyue that I muste go, if I did prosecute my purpose, ouerplaces incumbred with many and sundry difficulties: hedged and ditched, parted and diuided with fluddes, and gulfes, ouer the whiche it should not be possible to passe by reason of thicketts, and standynge moates. For there is none of all the gospels that hath eyther mo, or more harde questions to be solued, either in whom more vehement studie hath been bestowed of the old and excellent autours: finallye in whose exposition the interpreters do more varry and discent, the whiche verilye I doe not thinke mete to be imputed to their dulnesse or lacke of learnyng, but either to the obscuritie

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of the stile or elles to the diffusenes of thinges conteyned therin. There were besides these, other peculiar difficulties in the sayed matter, because that all the wordes which the Euangelist doeth attribute vnto Christ, are intricate with enigmaticall questions, the whiche if a man shoulde expresse in wyse of a paraphrase, suche thinges willnot agree with their answer, y<sup>t</sup> did not perceiue to what purpose Christ did speake so. For many thynges be spoken of Christ, after suche a sorte, that he knewe well that they neither coulde, neither woulde he that they should be perceyued vntill the conclusion of the thyng dyd declare his sayinge: Furthermore in asmuche as it is the office of a Paraphrase to expresse that thing that is brefely spokē, and in fewe wordes couched, with more copy & plēty of wordes, I could not obserue y<sup>e</sup> due measure of time. For wher as it is read that our lorde did kepe his maundy vpon the night time with his disciples, & at the saied time to haue washed their feete, yet after thesame maūdy he had so long cōmunicatiō with his disciples, that it maye be thoughte a wonder that he had time to speake so manye wordes, namelye seyng that the woordes of the other Euangelistes do declare that manye other thynges also wer bothe saied and doene by hym thesame nighte: wherfore dewe measure in tyme could not be obserued of me, whiche should declare at large all the sayed thynges with more copy & plenty of wordes. Finallye this Euangelist hath a certaine peculiar kynde of stile of his own. For he doth knit his stile as thoughe it wer ring & ringe ioyned & linked together sumtime with contrary mēbres, sumtime with like, sumtime with one selfe thyng sūdry tymes repeted, so that a paraphrase is not able to expresse suche pleasaunte elegance of his stile: I meane suche places as this: *In principio erat verbum, & verbum erat apud deum, & deus erat verbum.* In the beginning was the worde, and the worde was with God: & God was the worde.

In these .iii. places worde after worde, & God after God is pleasaūtlly repeted. And byan by repetyng agayne the beginning, he conclu|deth the sentence. *Hoc erat in principio apud Deum.* Thesame was in the beginnige with God: & again: *Omnia per ipsum facta sunt, & sine ipso factum est nihil.* Al thynges wer made by thesame, & without thesame was nothing made y<sup>t</sup> was made. *Quod factum est in ipso vita erat, & vita erat fux hominum, & sux in tenebris sucet, & tenebre cam non com|prehenderint.* In him was the life, & the life was y<sup>e</sup> light of men, and the lighte shilneth in derkenes, and the derkenes did not cōprehend it. In these it doeth ap|peare how that euery membre of the sentence doeth alwaye repete the former, so that the ende of the former beginneth the latter: & suche a lyke thyng may be perceiued here, as the Greke Eccho is wōt to represent: but as touchyng these thinges, sumthyng haue I spoken in the argumentes of the Euāgelistes gos|pels and Epistles. This peculiar grace and elegancie of speche, I perceiued well could haue no place in my paraphrase. Therefore although I did perceiue these and many other like difficulties, yet I toke vpon me this busye piece of worke, seyng that so many and noble men did by theyr exhortacion, encourage me thereto, & by auctoritie enforce me: specially because the good successe of my former dewtie and obedience, rather than any presumpcion, dyd bolden me to thesame. For I had not onely good successe forasmuche as the gentyll reader for my trauayle and paines doeth thanke me, but also forasmuche as Charles (of al Emperours y<sup>t</sup> for this eight hundreth yeres hath reigned in this world, both of moste puissance, if we beholde his large dominion, and also the moste vertuous, if we consider besides his other very imperiall qualities, his feruēt

affection and zeale towardes religion and godlynes) hath this my paynes (for vnto him I did dedicate it) not only by countenaunce and wordes, but also by letters both full honorably and louingly wryten, certified me that it was most thankfully accepted of his grace, wher upō me thought it conuenient that seing Mathew was to the Emperour Charles dedicate and presēted: Iohn should be vnto Ferdinando, the other and second Charles, dedicate. And plainly good hope doeth greatly comfort my minde, promising me that it shal come to passe, that like as my former labour by Charles good fauour did wel procede, & had good successe, so shal this my present endeuour by the gracious fauour of Fer|dinando, procede & haue lucky successe. These be two names in our tyme moste fortunate, a couple of brethren in these daies moste lucky. Neyther is it to be doubted, thinke I, but y<sup>t</sup> the fauour of God wil prosperously set forth the godly purpose of suche so godly disposed princes. For a man maye (as I thynke) haue a good opinion in them, in whom beeyng yet of tender age, the excellent fruite of vertue doeth satisfy y<sup>e</sup> great expectacion the whiche (if I might so call it) the blading tendre age did put vs in comfort of. For in your very chyldage, there appered in you a certayne straunge and



meruelous towardenes of suche prudence, moderacion, mekenes, integritie, deuocion and godlines that euery mā did hope that your grace would be a wonderfull excellent prince in euery condition perfite and absolute. And now as touchyng the publike hope, that al the whole world hath cōceyued of you, like as hitherto you haue not frustrated it, so haue you brought to passe that now when you be come to the age of more discrecion, it doeth appere that you will not onely contente and fullfill the sayde hope and expectacion, but also the desire of all men to the vttermoste. My litle treatise of a Christian Prince, suche as it was, for many dayes agoe when ye were a young man, you caused all studious persons to lyke, in asmuche as ye dyd vouchesafe to reade it. And this present worke dedicate vnto your graces name, you shall likewise cause to be lyked, seing that of all yoūg mē in our time you be the floure, and for many fold consideracions vnto all the worlde moste derely beloued, neyther shall ye so do eyther to aduaunce your glorye and renowne, eyther to procure me any benefit or commoditie, for neyther your noble estate, neyther suche a sober and moderate nature doeth couet or looke for the prayse or commendacion of man, neyther my minde or fantasie doeth seke any thyng els, then the fauour of Christe, but that those for whose furtheraunce these paines were taken (and for all men in generall is my paine bestowed) more plentifully might haue cōmoditie therby. For suche as be of thier owne nature commendable, haue then especial<sup>•</sup> profite and singuler commoditie, when they ouercum all malice, and be thought worthie the fauour and commendacion of all men. To this present purpose maye your grace muche helpe, if you declare this my present worke compiled by my payne and studie, for to haue bene not reiected of your graces maiestie. For it is not to be feared, I truste, leste your graces wysdome geue credence vnto them<sup>▪</sup> the whiche peradventure will saye when they shal vnderstande a paraphrase vpon the ghospell to be dedicate vnto prince Ferdinando, what should a laye prince and a younge manne do with the gospell? And wil make cauillacion & saye y<sup>t</sup> I geue frogges wine, as the Greke prouerbe speaketh. As though it wer to be thought that only suche do presente princes w<sup>t</sup> mete giftes, y<sup>t</sup> which bryng vnto them bokes written in barbarous tōgue, conteyning matters of huntyng, kepyng of dogges, and horses, of inlignes

for warre, yea & mafortune of dising & carding. Uerily I am in a contralry opiniō: for I deame that where the euangelical and heauenlye philosophie is thought to be to all, of the hyghest, lowest, and myddle estate, wonderfull profitable, yet it is to none more necessarie, then to the supreme heades & powlers of the worlde. For the more weight, charge, & burden, that they susteyne, the more daungerous the storme is, that apperteineth vnto them for to caulme and assuage, the more manyfold occasions they haue whereby good wyttes well inclined by nature, and well instructed by educacion, maye be marred and corrupted, so muche the more it is semyng that they shoulde be



instructed and armed more diligently then the reste, with the moste godly and  
 infallible pre|ceptes of holy doctrine: for suche cannot offende withoute the  
 great damage of the whole world. It is the peculiar office of the prelates to  
 nourishe y<sup>e</sup> people with plentifull and abundant foode of the euangelicall  
 doctrine. For the which cause they be called pastours and herdes in scripture.  
 I graunte all these to bee true. Yet the poete Homer of the most cōmendable  
 christian auctors is commē|ded, & not vnworthily, because he calleth a kyng, a  
 herd ouer his people: howe muche more then it is mete y<sup>t</sup> this name & title  
 agre with euery christiā prince? A prince doeth not preache & teache the  
 gospell, but he doeth obserue, practise, & fulfill it, & yet doeth he after a sort  
 teache it, whosoeuer doeth kepe & obserue it. But how can he fulfil it if he  
 knowe it not? how shall he know it, excepte by diligente and frequent readyng  
 he peruse it, except with a great studie he pro|foundly print it in his memorie?  
 whom behoueth more stedfastlye to beleue y<sup>t</sup> the celestial king is gouernour  
 of this world, vnto whō nothing is vnknown, whose iyes no man can deceiue,  
 whose power no man can resiste, who shal iudge euery man accordyng to his  
 merites, then the supreme powers, whiche by reason of their power do  
 dreade no man, and can if they list easilye deceyue whome they list: whiche if  
 they trespasse any thyng, bee not cited to appere at any mortall mans  
 consistory, but be commended also oftymes for their misde|des? In whose  
 mindes ought it to be more depely grauen that after this pre|sent lyfe (wherof  
 the kynges thēselues haue no assuraunce, no not asmuche as of an houre and  
 whiche no man can enioye long) there is to come another lyfe, that neuer shall  
 haue ende: in the whiche indifferentlye without respecte of e|state, or dignitie,  
 (sauing that the strayter iudgement shallbe to them, straiter accōpt shall they  
 make, y<sup>t</sup> which in this world hath surmounted other in rouse office, and  
 auctoritie) euery man shall by the sentence of the moste righteous & iust  
 iudge (whose iudgemēt no man shall escape) reape y<sup>e</sup> croppe of that, which  
 he hath sowed in this presēt life, neither shall any escape but that either for  
 his good dedes he shall receyue the croune of eternal glory and blisse, or els  
 for his offences be committed to euerlastyng fier: in whose myndes (I say) is it  
 more necessarie this thyng to be depely infixed, then theirs, whom al kynd of  
 prospe|ritie and flatterye of man, doeth prouoke both to set their affiaunce in  
 thinges present, & to forget what is hereafter to come? In whose memorie is it  
 requi|site more depely to be printed, that Christ hath plainlye threatenned vs  
 in these wordes, (wo be to y<sup>e</sup>riche, & the high powers of this world, which  
 hath their comfort in this world) than in theirs whiche haue plentie, and store  
 of all suche thinges, wherby mans minde is corrupt & degenerate? In whose  
 eares is it more cōueniēt diligently to be beate that euery man ought warely to  
 bestowe his talent which the lorde hath committed vnto him, in the waye of  
 vsurie, for

the lordes auantage, and wil cal euerye man to make accompte thereof, then theirs whiche by reason of their power committed vnto them by God, may at their pleasure, either profit most, or disprofit most in this world? Who ought more, assuredly to beleue that all men be they neuer so puissant & in high aucto|ritie, can of themselues do nothyng, & that all thynges that be good & commē|dable, do come of God, of whom al thinges ought to be desired, that maye by christian petition lawefully be desired, and that vnto him the whole glory and prayse of all that we prosperously do in our affaires ought only to be attribut|ed and ascribed, then they whom the world doeth commēde and magnifie by reason they haue suche thinges as Christ taught should be despised? whō be|cause of certaine vaine and fantastical apparent shadowes of thinges y<sup>t</sup> seeme cōmendable, y<sup>e</sup> base sorte doeth in maner regard and wurship as goddes? who ought more thorowly be perswaded, y<sup>t</sup> sternnes is hated of God, that iniurie ought not to be reuenged by iniury, y<sup>t</sup> nothing is more commendable thē peace nothing more acceptable to God then meaknes & clemencie, then suche whome so muche busynes dayly doeth prouoke to vnquietnes, to warre, & reuengyng of displeasures? In whose minde oughte it more depely be printed, y<sup>t</sup> neyther for desire of life, neither feare of death, it is lawfull to swarue from honesty y<sup>t</sup> in this present life no man oughte to loke for to be rewarded for his merites & desertes, seyng that in the nexte world no man shall be defrauded of his dewe rewarde, then in the mindes of princes, whom so manye prouocaciōs, so much troublesome busines, so many occasions doeth oft and many tymes entise & all|lure to dishonestie? Uerely such a minde vpon which y<sup>e</sup> general felicitie or misel|rie of the whole world doeth depend, ought with weightie & profoūd persualsiōs of philosophy be armed: whereby it maye vprightly & nothing shrinking, perseuer againste all policies and engines of this worlde: but suche doctrine whiche doeth so peyse the minde that it be not tossed by the waues and surges of fortune, and worldly busines, no otherwyse then the balans dothe staye the shippes in tyme of tempest, can neither more conueniently, neither of more cer|tayne veritie, neyther yet of more efficacie and power be collected out of any o|ther woorke, then the ghospel of God. If y<sup>e</sup> profane princes, for asmuch as thei must commonly trauaile in worldly affaires, & maintenaunce of publique trā|quillite and reste, cannot alwayes obserue suche thynges as they perceiue, and iudge to be most conuenient to be kepte & obserued yet at the least if the euan|gelical doctrine be profoundly rooted in them, they shal be able to do this, that forasmuche as liethe in them to do, they shall alwaye endeuoure themselves to approche nigh vnto y<sup>e</sup> performaunce of Christes preceptes, & litle or nothing swarue from theyr marke. This thing as we desire that it may appeare in all such as be gouernours of this worlde, so most gracious Prince Ferdinando, we greatly hope to se it in you, whome we haue knowen from your childeage hitherto, to haue been maruelously geuē to the readinge of the gospell for you were not wont, whyle the priest is at seruice, to spende your tyme either in sul|persticious kind of praiers, eyther vnfruitfuliāgling as the moste parte of no|bilitie doth, but to opē the testamēt, & reuerently to se what

the epistle & gospel of that day doeth instructe & exhorte you to do. Neyther do we doubt but that this example of your childage, you haue muche encreased by encrease of age. Neyther do we mystrust but that in tyme to come in euery place, many other will folowe this your example. For like as an infeccion of vice taken at the

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example of men of estate, doeth spedely crepe vnto many: euen so the example of vertue, if it haue his beginning of renoumed persons, wil soone be well lyked of all men. In what estimacion the worde of God was had in old time, may euidently appere by those rites and ceremonies as yet be vsed in the churche, lefte vnto vs of old antiquitie. The boke is adorned truly with gold, iuery, & precilous stones, reserued & laied vp deuoutly emōgst y<sup>e</sup> iewels. It is not broughte foorth ne caried in without greate reuerence. The gospeller desirethe licence of hym that doeth execute, that he maye rede and pronounce it. After that, ther is caused an holy perfume by censeng of frankincense, of stacten, the droppying of mirrha, of mirrha it selfe, and of the powder of the herbe galbanum. The fore|head and brest hath the signe of the crosse made vpon them, glorie is geuen to the lorde downe to the ground, euery man ariseth and standeth bolte vp|right, the heades be bar•, the eares attentife, the iyes full of reuerence. At the name of Iesus as oft as it is mencioned, the knees be bowed downe to the ground, after all this with great reuerence he holdeth the boke before his brest, and cal|rieth it about, euery man doeth kisse it, and at the laste it is reuerently layd vp emongest y<sup>e</sup> reliques. What other thyng doeth these ceremonies meane, or put vs in remembraunce of, than y<sup>t</sup>nothing ought of christian men to be more relgarded, more derely beloued, more reuerently handled, then that celestially doctrine, whiche Christ hath preached vnto all persones: the whiche for so manye hundreth yeres ago, the consent of the whole world hath allowed, the whiche against this worlde, and the prince therof, maketh vs to preuaile? but like as wurthely the vain and misordred deuocion of the Iewes is reprobued, whiche Iewes doe greate reuerence vnto the booke of their lawe the olde testamente, in laying pure and cleane clothes vnder it, knelyng downe to it, and wurship|ping it, not once touchyng it, but with cleane and vndefiled handes, (where as such thinges as their lawe doeth chiefly teache them, they wickedly contemne and despyse) so it is to be perceyued of vs, that we be not as vndeuous in keping and fulfylling the ghospel, as we be superstitious and scrupulous ob|seruers of the rites and ceremonies. For what doeth it auayle to haue the booke adourned with luorie, siluer, golde, and sylke, if our lyuing bee polluted and infected with such vice as the ghospell doeth so straytely forbid? if our soule bee decked with no vertue accordyng to the ghospell? what can the booke auayle vs borne before our hert, if the doctrine of it be not in our herte and mynde? what seruice doeth the perfume and odour caused by cen|syng, if that his doctrine bee contemned, if our lyuyng haue a dayly pestilent sauer? what the better be

we to bowe downe our necke to the booke, if our lustes obstinately and with stiffe neckes repine at his preceptes? what doeth it profit and auayle vs to rise vp, and to stand bare headed, if al our whole life be suche that it declare openly that we despise the doctrine of the ghospell? howe dare ye be so bolde as to kisse the boke that the ghospell is in, the whiche beelyng subiect to lecherye, to auaryce, to ambicion, to sensualitie, and yre, do defile and dishonest the admonicions of the ghospell? howe dare he kysse the booke that teacheth nothyng but peace, but mekenesse, and charitie, the whiche des|pysyng Christes doctrine is wholly consumed with enuie, replenished with hatred, boyleth in anger, inflamed with desyre to be reuenged, furious and madde against his neyghbour, the whiche also (so his mynde maye bee satisfied) forceth not by wood battayle to set all the world by the eares together?

howe dare he be so impudente as to embrace and wurshippe this holye booke, the whiche in all kinde of liuing and conuersacion is vtterly geuen and married vnto this worlde, whiche as a mortall enemy, the doctrine of the gossell doeth detestate and abhorre? with cleane handes and verye reuerentlye we vse to touche the holy boke of the gossell, and with filthy myndes doe we despise the preceptes of the gospel: why doe we not rather lay thē to our hert? why doe we not kisse them with mind and pure affeccion? why do we not here boewe down our neckes; Certain there be that hath hanging about their necke, and cariethe about with them a part of S. Iohns gossell, as a remedie againste diseases, and suche other heuy misfortunes. Why doe not we rather beare aboute with vs the doctrine of the gossell in our mynde, the whiche maye remedy al disease of synne and vice? I doe not discommend any ceremonies, I doe not raile vpon the deuocion of the simple people: but plainly▪ thā will th•se saied thinges profit vs, if we put in practyse that thynges whiche the visible signes putteth vs in remembraunce of. If we be true christien men, that is to saye, yf we vnfainedly professe the doctrine of the gossell, let vs inwardlye in our myndes practise all suche thynges as in those signes is outwardly represented vnto vs. I haue heard saye that it is a fashion in some places that the prince shall al the ghossell tyme stande holdyng a naked sward in his hand, the rest laying their handes vpon the hyltes. Howe shall he defende the ghossell with the swerde, whose mynde doethe hate the gossell, whiche is wholly affeccionate vnto the vanities of this worlde, in whose opinion nothyng is lesse regarded then the excellente precious perle of the ghossell, of whome nothyng is more hated, then that whiche Christe taughte onely to be coueted? He that pouleth the people, that oppresseth the poore, that by warre defaceth all both good and badde, he that is the occasion of many folde calamities, for whose vaine glorye so muche mannes bloudde is shedde, dooeth he, I saye, drawe his swerde to defende Christes gossell withall: let him first be made at one with the gossell, lette him cutte awaye his vicious and

naughtie appetites out of his mynde with the swearde of the gospell, and then yf he lyst, lette hym drawe his swearde against the ennemies of the ghospell. But these thynges haue I spoken, moste renoumed Prynce, in the waye of aduertisement, without reproche of any person. I open the matter onelye. I reprehende no person: and the more boldely vnto your grace I wryte thus, because no kynde of suspicion at al, of any suche faulte or enormitee, can be suspected to be in you. There bee none, Byshoppes except that of congruence ought to liue more after the gospell then Princes. But they oftentimes by simplicitie vnder an assemblaunce of deuocion be deceyued. For by the perswasion of suche whiche be thoughte the perfite profes|sours of religion, they oftymes esteme it a poynt of great perfeccion, if they daily saie ouer their praieres the which they call their mattens, if they see a masse euery daye once. The whiche thynges as in a lay prince and a young man also, I graunt is a certaine token & signe of a well disposed mind, yet be there many other thynges y<sup>t</sup> which do more straitly appertayn to a christē princes office thē these. For if he foresee that no storme of warre arise, that the publike libertie be not diminished ne violated, that the poore comminaltie bee not compelled to famishe, that no naughty officers be made and permitted, in my opinion he shall do a more acceptable seruice to God, then yf he should saye these praieres▪ vi. yeres together. Yet do I commend the said thynges if that whiche is more

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principall bee coupled and ioyned therto. But and if a prince do suppose that he lacketh no porcion of godly perfeccion, putting his confidence in the obseruacion of those thynges, setting a part suche thynges whiche do peculiarly apper|tain vnto a kynges office and dutie, plainly that is the confusion of all religiō, that is the subuersion of the common welth: and they that geue suche counsell do neither geue profitable nor holsome counsell for the prince, neither yet for his subiectes. It is a good dede to heare seruice, if thei be pure y<sup>t</sup> do it: but how can I cum in pure life vnto the sacrifice doen in remembraunce of the true and highest prince, the which for to redeme his seruauntes bestowed his own life, if through my fury, my vain glory, and negligence, so many thousande men bee eyther vexed or vtterlye perishe? I thinke it not nedefull to shewe that for the most part princes be neuer at more leisure, neither lesse carefull, then when thei be at diuine seruice. What great thyng is it, if a prince saye those praieres at an houre prescribed therfore, whiche cannot haue sufficiente tyme and leisure to order and disposeth affayres of a common wealth? A prince shall pray inough at full, if he saye daily and recite from his hearte, the notable prayer of the wyse kyng Salomon. Lorde geue me wisdome and knowledge how to behaue my selfe vnto thy people. Or the other praier muche lyke vnto thesame, the whiche the wyse man, as I remember, reciteth in the booke of wisdome. Geue me wis|dome whiche is euer about thy seate, that she maie be with me, and labour w<sup>t</sup> me,

that I may knowe what is acceptable in thy sighte, for she knowethe and vnderstandethe all thinges, and she shall leade me sobrelly in my workes, and preserue me in her power: So shall my workes be acceptable, and then shall I gouerne thy people righteously, & be worthy to sitte in my fathers seate: who can haue knowledge of thy vnderstandynge and meanyng, except thou geue wisdom, and sende thy holy ghost from aboue, that the waies of them which are vpon earth, maye be reformed, that men may learne the thinges that are pleasaunt vnto the? This wisdom that this most wise young mā desireth to haue, may a man chiefly fynde in the holy scripture, if a mā list vnfaignedly and with a godly curiositie seke to haue it. Otherwise, howe is it cū to passe that christen mens behauiour and maners partely bee decayed into a conuersacion worse then the Gentiles or Ethnicks were, partly degenerated into a certaine Iudaical supersticion, but by reason that the doctrine of the ghospell hath not been had in regarde? Notwithstanding to saye the very trueth, in all tymes there hath been euer sum, of whome the gospell hath beene hadde in due honoure and reuerence, yet neuerthesse for this fower hundred yeres past, the liuely heate and feruencie therof, hath been greatlye abated with the most part. Wherefore the more we ought to the vttermoste of our power, ende|uour our selfe that euery man for his parte do reuiue thissame sparkle of hea|uently fire again, the whiche the eternall veritie Iesus Christe our Lorde hath sent down into the earth, wishyng nothyng els but that it maye be feruentlye kyndled, and in great circuite to sprede it selfe abroad, and be set all on fyer. In this our tyme when mans condicions be so corrupted and of so great dis|sencions in opinions, wherby at this houre all thinges be confounded & out of order, whither shall we rather flee to haue redresse, then as S. Hilarie doeth well admonishe vs, vnto the most pure fountaine and well spring of holy scrip|ture, wherof the moste pure and vnderfiled part be y<sup>e</sup> gospels. Neyther oughte the gospel to be mislyked of the supreme powers for this cause, as thoughe it

dyd as sum saye, cause suche to be sedicious and disobedient, whose parte and duetie is to bee obedient vnto their princes: nay it rather profiteth princes in this point, insomuche as it doeth teache them to execute the true offices of princes, and not to be tirauntes, and causeth the people more gladlye to obey euery good prince, and more quietly to tollerate and beare with the bad. Filnally the gospell is not to be blamed, if any man do not vse all of the best, that thing whiche of his nature is moste excellent, and the very best. It is called the gospel of peace: reconcilyng god and vs to vnitie, and secondlye couplyng mutuall loue and amitie betwene eche of vs together. If any man stumble at this stone, let him blame hymselfe and not the gospell. There is no power that man hath, no policy, no cōspiracy or coniuracion together, that is able to •an|quishe & oppresse the veritie of the gospel, whiche moste mightily setteth furth it self, when it is most greuously persecuted. But as touchyng these

matters I feare me I haue heretofore spoken inough and to muche. Now that this paraphrase may with the more fruite bee red, after I haue spoken a worde or two of the euangelistes entent and purpose, I wyll make an ende. After that the lyfe and doctrine of our Lord Iesus Christ by thapostles preaching and the other Euangelistes wrytinges was spred at large ouer all the world, the Euangelist S. Iohn whome Christ so notably loued, after all the other toke on hande to write this present gospell, not so muche for thentent to compile the historie of the gospel, as to make rehersall of certaine thinges omitted by the other euangelistes, because they semed not vnworthy to be knowen: But the especiall cause why that he wrote this gospel, men suppose was to set forth & confirme the godhead of Christ against the heresye, whiche euen in those daies (as euill weedes emongest good corne) begun to spring, and namely against the heresye of the Cerinthians, and Ebeonites, the whiche besyde other erronilouse doctrine, preached that Christ was nothing els but man only: nether that he was in any wise before he was borne of y<sup>e</sup> virgin Marie. Now it was very necessarie that the worlde shoulde knowe and beleue Christe to be bothe very god, & very mā: of which twoo, the former article doeth principally helpe to inflame the loue of man toward him: for the better we knowe a thing, with the better wil we do loue it: secōdarily it doth cause vs to haue more feruēt courage to folowe the steps of him. For who will attēpt to folow & cōūterfait y<sup>t</sup> thing which is doen of an aungell by a vision & apperaunce only & not in very dede? furthermore like as it is hard to obserue y<sup>e</sup> thinges which he cōmaundeth, euē so the thinges be excedyng excellēt that he promiset: it was therfore requisite also, that his godhed should not be vnknownen, to thentent y<sup>t</sup> we might haue cōfydence y<sup>t</sup> he vndoubtedly would helpe his seruātes whō he after such sort did loue, neither will defraude them of his promise, y<sup>t</sup> which is able w<sup>t</sup> a becke to do what him list. The Euāgelistes y<sup>t</sup> wrote before S. Iohn, made in maner no mencion of the diuinitee of Christe. For I thynke this to bee the wysedome which s. Paul vsed to speake emōgst y<sup>e</sup> perfit, emōgst the rest professing himself to know nothing els but Iesus Christe & him to be crucified. Mafortune as then y<sup>e</sup> time did not suffer so inexplycable a misterie to be put in wryting to al mens knowledge, lest it should be had in derisiō of y<sup>e</sup> wicked, because they could neither beleue it, neither vnderstand it. For in other matters also the olde aūcilent auctours as oft as they make mēcion of heauēly thinges, doe vse to speake both very seldome and very reuerently therof, beeyng more copious in suche

thynges as doe more profite and appertaine to godly lyuing. The Apostle S. Iohn was constrayned therfore by the vndiscrete boldenes of the heretikes, more plainly & euidently to affirme both the natures to be in Christe, like as by the bolde presumpcion of the Arians, the catholyke fathers were inforced



more precisely to discusse certaine thinges as touching thesame matters wher as they would rather not haue medled with the diffinicion of suche matters, whiche both doeth greatly passe the capacitie of mannes wittes, and cannot be determined without great daunger and perill. But as for this matter not without consideracion it was reserued for S. Iohn so wel beloued of Christ, and so well worthy, whome as he that is the well of all wysedome dyd loue aboue the reste more feruētly, so is it to be beleued that thesame did more plentifully reuele and open certain secretes and misteries vnto hym (if I maye so cal him) his so wel beloued dearlyng. Him therefore so derely beloued of Christ, let vs all profoundly and groundely vnderstand, that we for our part may be the louers of Christ. Well of this one thing and no more, I will put the reader to acknowledge, that in this present Paraphrase I folowe the mynde of moste allowed olde autours, but not in euery place, neyther in euery thing: for they themselues do often discent among themselues, yet do I alway sincerely and faithfully, declare and bring forth that, the which me thinketh is the most true sence & meaning, for as muche as I dyd perceiue that the olde auctours contendyng against the opinion of heretikes, haue wrested some places something violently to their purpose, yet it is not my mynde that any manne geue more credence to this my Paraphrase, then he would geue to a commentarie, if I had wrytten one vpon it, notwithstanding a Paraphrase is a kynde of a commentarie. As for allegories in the whiche I perceiue the olde auctours to haue been very scrupulously and supersticiously diligente, haue I not medled withal, but very seldome, neyther more copiously then me thought conuenient. Farewell redoubted prince, & with all your endeouour, fauour and sette foorth the glory of the gossell, so almightie Christ of his part graciously assist you in all your desyres.

Yeuen at Basile, the yere of our Lord. M.D.xxiii. the .v. daye of Ianuarye.

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¶Saint Iohns lyfe Wrytten by Saynt Ierome.

**I**ohn the Apostle whom Iesus loued tight well, beyng the sonne of Zebedeus, and Iames the Apostles brother, whom after the Lordes deathe Herode had beheaded, wrote his ghospel last of all y<sup>e</sup> rest, being desired thereto by the byshops of Asia, both agaynst Cerinthus, and diuers other Hereticks, but principally agaynste the opinion of the Ebeonites, whiche euen than arose, which Ebeonites auouche that Christe was not before Marie: by reason wherof he was enforced to shew euen his diuine natiuitie. They saye that besydes this, there was an other cause of his wrytyng, because that whan he had red the volumes of Matthewe, Marke, and Luke, he well allowed the

texte of the story, and affirmed that they had sayd the trueth, but had only made their stor• of one yeres actes, in whiche after the imprisonmente of Iohn, Christe suffered. Wherefore omitting that yeres actes, whiche were sufficiently entreated of all three, he shewed such thynges as were doen before Iohn was imprisoned. Whiche thyng may euidently appeare to suche, as shall diligently reade the volumes of the fower gospels: the whiche thing also doeth take awaye the disagreyng that semeth to be betwene Iohn and the rest. He wrote besides the premisses one Epistle, which beginneth thus. That which was from the begin|nyng, which we haue heard, which we haue sene with our iyes, &c. The other two which begin. The elder to the welbeloued Lady and her chyl dren. &c. And the elder to the best belloued Caius, whom I loue in the trueth. &c, are affirmed to haue been written of Iohn the priest, whose seuerall tounge is at this daye to be sene at Ephesus, and many suppose that there are two memorials of this same Iohn the Euangelist, of whiche matter we will en|treate, after we shall by order come to the lyfe of Papias his scholler. In the fowertenth yere than, at what tyme Domicianus after Nero styred vp the seconde persecucion. Ihon being banished into the Isle of Pathmos, wrote y<sup>e</sup>reuelacion, which is entituled the Apocallipsis, which Iustine the martir, and Hireneus doe make commentaries vpon. But after Domician was stayne, and all his actes reuoked by the Senate, because of his o|uer muche crueltie, he returned to Ephesus, in the tyme of prince Nerua: and continuynge there vntill the tyme of the Emperour Traiane, he instituted and gouerned all the churches of Asia, and there continued tyll he was impotente for age. He dyed the three score and eight yere after the passion of the Lorde Iesu, and was buried a lytle be|syde thesame Citie.

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The paraphrase of Erasmus vpon the gossell of saint Iohn.

¶ The first Chapter.

**B**Ecause the nature of God doeth passe beyond measure the weaknesse of mans wit, although in other thinges it be right good and of quicke sight, yet that diuine na|ture can neither be perceiued with our senses, as it is in dede, ne conceyued in mynde, imagyned nor expressed with woordes. And although in thinges create, certain apparaūce of godly power, wisdom, and goodnesse is shewed, and so it commeth to passe that the similitudes brought foorth of those thinges, whiche we dooe somewhat perceyue with our senses and witte, maye bringe vs into summe small and shadowelyke knowlage of incomprehensible thinges, that we may behold them as it wer in a dreame and a cloude, yet that notwithstanding no similitude maye bee taken out of any thinges create, whether ye behold the

Aungels, the woorkemanship of the heauens, or els these inferiour bodies, whiche although they bee familiare to our senses, neuerthelesse we cannot fully perceiue them: no similitude I say, canne bee broughte foorth of any of these forsaid things, whiche maye in all poyntes agree to the reason and nature of those thinges, of the whiche for to attaine the knowelage, those comparisons are brought in place. Therfore it behoueth manne to apply all the study of his minde to this, that he may rather loue the goodnesse of God, then meruail at, or comprehend his highnesse, whiche neither Cherubin or Seraphin dooeth fully attayne to. And although God cannot but bee meruaylous in all his workes, yet he had rather be beloued of vs for his goodnesse, then to be meruayled at for his excellēcy. But the more full knowlage of the diuine nature is reserued in the worlde to come for theym, whiche haue purged the iyes of their herte here, through godlynesse of innocent lyfe. No man knoweth the father as he is in dede but the sonne, and suche as the sonne will manifeste him vnto. Therfore to serche the knowlage of Goddes nature with mans reason, is presumptuous boldnesse: to speake of those thinges that cannot bee expressed with wordes, is madnesse, to geue iudgemente therof, is wickednesse. If we haue grace in the meane while to beholde any parte therof, it is more truly comprehended with pure faith, then with the helpe of mans wisdom. And in the meane tyme it is enough for to attayne eternall saluacion, to beleue those thinges of God, whiche he did openly sette furth of himselfe in holy scripture, by men chosen for that purpose, whiche were inspired with his spirite: and suche thinges as he hymselfe afterwarde being conuersant in yerth, opened to his disciples: and last of all hath vouchsaued to declare manifestly by the holy gost to the same disciples chosen for that entent. To beleue these thinges simply and truly, is christen wisdom, to reuerence these thinges with a pure hert, is true religion: By these thynges to goe forewarde vnto the meditacion of an heauenly lyfe, is godlynesse: to continue and perseuer in these thinges, is victorie: to haue had the victorie by

these thinges, is the whole summe of felicitie. But for man to serche of godly causes with mans reasons ferther then thinges, is a certaine perilous and wicked boldnes. And although it semed to be enoughy y<sup>t</sup> was bothe trulye preached and set furthe in writinge of the other Euangelistes, whiche declaring in order the natiuitie of Iesu Christe as concerning his manhed, life, & deathe, did affirme him to haue the true nature of man: and furthermore by declaringe his sermones, rehersinge his miracles, and resurreccion from death, did so declare his godly nature as that time required: speaking nothyng all that while of his diuine natiuitie, by the whiche he was borne by an vnspeakable waye of his father without beginninge: and refreyninge also to call him manifestly by the name of God,

to thintente that neyther the trueth should be hidden from those that were godly disposed and easy to be taughte, neither occasion should be geuen to the weake and vntaught Iewes to go backe frō the doctrine of the ghospell, whiche had vtterely perswaded themselves by the tradicion of their elders, and also out of Moyses holy bookes, that the name of God could not bee rightfullye attributed but onelye to God the father, whom they had alwaies wurshipped. And besides that also leste the gentiles, whiche did wurshippe innumerable goddes, yea goddes made of men, should haue taken occasion to continue in their peruerse errour, if they had perceiued that in the ghospell the name of god had beene made common to many, which thinge the Iewes not hable to receiue this mistery (as thinkinge that name to bee appropiate but to one) at the firste could by no meanes haue borne. And the minde of the Gentiles beyng broughte vp in the opinion of many goddes, coulde not at the firste bee perfectly taughte, that there were thre deuided in proprietie of persones, of the whiche thre euerye one was very God: and yet thre was but one God▪ by the occasion of one godly nature, whiche was common to all thre equally. Yet thus it hath pleased God that to thintente the faith of the ghospell shoulde bee the more stablished he, woulde haue it declared to mankinde by litle and litle, as shoulde beste serue the time and mans capacitie. So the nacion of the Iewes did wurshyppe God the father deuoutly many hundrethe yeres, being ignoraunte bothe of the sonne & the holy goste. And the sonne of God himselfe whan he was herein yerthe alveray man, and (as we can witnes) did hungre, thirste, slepe, sorowe, wepe, was displeased, & had compassion, longe suffred to be reputed for none other but manne, yea euen of his owne disciples. Also after his resurreccion he would haue them ignoraunt in some thinges. In so muche that by the holy goste he did not open all thynges to them, but those thinges onelye, whiche helped forwarde the perswasion and beliefe of the euangelical doctrine and saluacion of mankinde. For considering that the nature of godly thinges is in comprehensible, yea to the highest wittes of men or Angels, and the profession of the gospel pertainethe indifferently to all men, the heauenlye father hath opened vnto vs so muche of godly thinges by his sonne, as he hath willed to be sufficiente for the obtaininge of our saluacion. Therefore it comethe of a certaine perilous presumpcion to affirme any thyng of the godly nature more then that whiche either Christ himselfe, or the holy goste haue opened vnto vs.

[ The texte.] ¶ In the beginning was the woorde, and the woorde was with God▪ and God was the woorde.

But because in these daies, as the wheate of gods woorde hath growen in

the hertes of good folkes, so also the cockle of the wieked hath ouergrown, whose cursed presumpcion hath braste out so far, that some hath not ben alfraide to take from Iesu Christe his manhed, bringing in stede of man, a vain vision & similitude of man: Some contrariwise woulde take from him his godhed, falsely saying that his beginning was but than, whan he was borne of the virgin Mary: because they being blinded with yerthly affeccijons, coulde not attain the mystery of Gods counsaill, howe very God toke v|pon hym to bee very man, that one person shoulde bee both, that in the meane while nothing should be withdrawn from the immutable nature of god, and yet the perfectnesse of his manhed shoulde still remain. I shall therfore set forth sum thinges more plainly in the ghospell, so much as the spirit of Christ hath vouchsaued to open vnto me, and asmuche as he had thoughte sufficiente to obtein saluacion by, thorow the faith of the ghospell. But as I began to say, forasmuche as there is nothing any where emonges all the thinges that euer God made, wherof we may make comparison whiche can throughly algree with the truth of the godhed, I must (though improperly) vse the termes of thinges that our vnderstāding is acquainted with, to thintent that I may geue some knowlage to other, of thinges whiche passeth all mens vnderstan|ding and vtteraunce. Therfore as holy scripture calleth God that most excell|lent minde, whiche mind is both greater & better then all thinges that can be imagined: euen so it calleth his onely sonne, the woord of that minde. For although the sonne bee not the same that the father is, yet he is so very lyke the father, that a man may see the one in the other, that is to say, the father in the sonne, and the sonne in the father. But the resemblaunce of the father, & the sonne, whiche in mans generacion is many waies vnperfit, is moste perfit in God the father and his sonne. And there is nothinge which dooeth more fully and euidently expresse the very secrecye of the minde, then the true declarynge of it by woorde, for that is the very loking glasse of the minde, whiche cannot be sene with bodely iyes. And if we couete to haue any man knowe the will of our minde, that thinge is broughte to passe by no meanes more certainly or quickly, then by speache: whiche beinge fetched out of the inward priuies of the minde conueieth by a certaine secrete efficacie, the minde of the speaker into the minde, of the hearer, through the eares of the hearer. Neither is there any thyng amonges men more effectuell to stire vp euerye mocion of their min|des, then to vtter it by speaking. For & if we haue auctoritie, we maye shortly appoynte with our woorde what we will haue done. Therfore he is called the sonne, because being equal in al other thinges with his father, he is distinct, and differeth in onely proprietie of person. He is called the word, because god, whiche in his own proper nature can no waies be comprehended, woulde be knowen to vs by him: neither was his pleasure to be knowen for any other cause, but to thintente we mighte attain euerlastinge felicitie by the knowlage of him. This birthe is not tēporal or during but for a time, ne yet this woorde is like to mans woorde. There is no corporall thing in God, nothing that pas|seth with time, or can be contained in place, neither is there in him any thyng at all subiect to beginninge, proceding, age, or any mutabilitie, he is alwaye one, whole,

and altogether in himselfe, and the sonne is continually begotten of him  
euen such an one as he is himselfe: eternall, of him that is eternall,  
almigh|tie, of him that is almightie, most good of him y<sup>t</sup> is best: in conclusion  
God of God: neither later in time, nor inferior to hys father: the euerlastinge  
worde of

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the euerlasting mind, by the which the father speaketh to himselfe al waies  
as it were by a secret thought, yea before the world was made, being  
known to no body, but only to himselfe and his sonne. He did euermore &  
shall begette the sonne in himselfe, and in like wise did euermore bringe  
foorth his almighty woorde, he had no nede of any thinge that is create, to  
whose felicitie nothinge can be added: but of his naturall goodnesse he hath  
made this whole ingine of the world, and set therin euangelicall mindes, and  
mankinde as in the meane betwene aungels & beastes, to thintent he might  
gather of thinges wunder|fully create, and also of himselfe, the power, the  
loue, and goodnes of the makir thereof. And as if there were a greate mighty  
king, whatsoeuer he commaun|ded to be doen shoulde be doen by and by:  
euen so the veraye almightye father hath made all thinges by his sonne and  
woorde. And firste by this way he she|wed furth his woord by whom he  
woulde be known, as though he had spolken vnto vs himselfe. And beinge  
so knowē by the wonderfulnes • of his moste fayre workemanship, might  
wind himselfe into our inward mocions. There|fore they do erre and go  
very far frō the trueth, whiche thinke the worde of god to be so after him in  
time, from whom it procedeth, as emonges vs the mind goethe before the  
speache. And so they also whiche take the worde of God (by the whiche God  
the father hath made all thinges,) to bee numbred emonges thinges create.  
But their errour is more rude & grosse, whiche do suppose the sonne and  
woord of God than to haue begun and neuer before, whan he was borne  
bodily of the virgin Mary. What thinge soeuer is create hath his bel|ginning  
in time, but the sonne of God was twise borne, once of his father be|fore  
time, or rather with out time, very God of him that is verily God: Again he  
was borne of the virgin Mary in time appoynted thereto eternally of the  
euerlastynge father,\* very man of mankynde. For it hath pleased God after  
this sorte to bringe furthe agayne to vs hys woorde, that is to saye his  
sonne, to thintente he mighte be known after a more plaine waye, or more  
familiarly. That person therfore is wicked which maketh argumente that  
Jesus Christ was nothinge els but manne, or that contendethe him to haue  
beene create elmonges other creatures.\* The father did be get him that was  
bothe his sonne and his woorde, & yet all one, after soundry waies, once in  
time, as touchinge his manhed, and alwaye without all time, as touchinge his  
godhed. For bee|fore there was this vniuersall creacion of thinges, both  
yearthly and heauenly, the eternall woorde was alredy with the euerlastinge  
father. And this woorde did so procede from the father, that yet it remained

still with the father. He was of suche an inseperable nature with the father, that by proprietie of person he was with the father: And yet he did not cleue to the father, as the accidente doeth to the substaunce: But he was god of god, he was god in God, and he was God with God, by reason that they both had but one diuine nature com|mon to both. They twaine were so bothe one that nothing made difference bel|twene them sauing onely the proprietie of person of the father and the sonne, of the speaker and the worde that was spoken: like as he was the onely beel|gotten sonne of his onely father, so he was the onely woorde of the said father, being therof the onely speaker.

[ The texte.] ¶¶The same was in the beginning with god: al thinges were by it, and without it was made nothing that was made.

And albeit this woorde was God, being almighty of him that was almigh|tie, yet differing in proprietie of person, not by vnlikenes of nature, he was

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with god y<sup>e</sup> father, not brought furth in time, but before all tymes: so alwayes procedyng from the fatherly mind, that neuertheles he neuer departed from thesame. Neyther was he create of the father, but the father made all thynges that he create both visible & inuisible,\* by this his worde, beyng lykewyse eter|nall as he is himselfe. By the same woord he gouerneth all thinges, & by the same he hath restored all thinges, not vsyng it as an instrument or minister, but as a sonne, of the selfe same nature and vertue, that he is of: to thinten• that all manier of thynges should come from the father, as the excellent auctour and maker of thesame, but by the sonne, whome he had eternally begotten, and shall be get without ende, like to himselfe in all thinges.

[ The texte.] ¶¶In it was lyfe, and life was the light of men, and the light shineth in darkenes, and the darkenesse comprehended it not.

And this woorde of god had might & power not only to make all thinges in generall both visible and inuisible at his will & pleasure, as it were with a becke, but also in that worde was the life & strength of all thinges that were create, that by thesame euery thyng should haue his naturall strength and force: and by the might whiche was once geuen to them, saue themselves in their kynde, by continuall generacion. For there is nothing idle or without vse emonges so great a multitude of thinges: Euery herbe and tree hath his strengthe put into it, and euery beast hath a certain wit in his kynde. But as by his prouidence he hath framed al thinges, whiche he hath create by a



certain power naturally graffed in theim, euery thing to worke his propertie, and to the continuance of his kinde, so he hath not lefte the moste fa<sup>••</sup> workemanship of this worlde without light. For as he is to all folkes the fountain of lyfe, so is he also the fountain of lyght, by reason that his father powreth into hym the fulnes of the diuine nature, by an euerlasting natiuitie. So that he only restor<sup>•</sup>eth lyfe, yea euen to the dead, and by his light putteth away the darkenes of mens mindes be they neuer so darke.\* Therefore the woorde of God, whiche is Christ Iesus, is to mens myndes the selfe thing▪ that the yearthly sunne is to bodily iyes, whose mindes after they were fallen thorowe sinne into most depe darkenes and death, he labored to helpe with his vnspeakable charitie. For before that tyme men dyd lyue in ignoraunce, and abyding in the darkenes of synnes, wurshippyng dumme ydoles, in stede of the true God, being synfully drowned in blind desyres of theyr mindes, lacked the iyes of the hert, wherwith eternall trueth is perceyued. God had sprinkled into mens mindes some litle sparke of a quicke perceyuing wit, but bodily affections and darkenes of synnes had blinded the same. And the darkenes of this worlde was so very great, that neyther mans wisdom and philosophie, neyther the religion of Moses lawe, nor yet the lyght of the Prophetes, coude put it clerly awayne. But at the last came that our eternall moste bright sunne, to whose inuincible light all darkenes geueth place, and he came to restore lyfe to all men, not only to the Iewes but to all nacions of the worlde. And by putting away the darkenes of synnes to geue syght to all people, that thorowe the lyght of faith they might acknowledge God the father onely to bee wurshipped and loued, and his onely sonne Iesus Christe. This bodily sunne doth not geue lyght to all men at once, for it hath his soondrye courses: but this other spirituall lyght by his naturall power, dooeth shyne, yea euen in the moste thicke darkenesse of the worlde, offeryng it selfe to all menne to thentente they maye haue lyfe again, and see the waye of eternall saluacion, whiche is open

to euery body through the faith of the gospell. And although the world being blinded with the filthines of synne, and the cloude of synfull desyres, woulde not beholde this lyght, yet could it bee blemished with no darkenes of this worlde, how greatesoeuer it were. For he onely was pure from all impurenes of synne, neyther was he any other thyng but light: all maner waies pure and vncorrupted. For the darkenes of this worlde doeth continually striue against the lyght, wiche the worlde hateth as the bewrayer of his workes, and that darkenes doth eyther quenche or darken the beames of many, but against this lyuely and eternal lyght it coude nothyng preuayle. The Iewes haue striuen against this lyght, the Philosophers, the great men of the world, and all those whiche hath dedicate themselves wholly to transitory thinges, but this light hath had the victory: it shineth still

in the middes of the darkenes of the worlde, and ener shall shine, making all men partakers therof, so they will apply themselves to bee apt to receyue it. But what should a man doe to them whiche wittingly and willingly repell the lyght, whan it is offred vnto them, whiche whan they bee allured and called to the lyght, of purpose shut theyr iyes because they wyll not see it? Truly the sonne of God dyd leaue nothyng vndoing, wherby any man should lacke his lyght.

[ The texte.] ¶I here was sent from God a man, whose name was Iohn, the same came as a witnes to beare witnes of the lyght, that all men through hym might beleue: he was not the lyght, but was sent to beare witnes of the lyght.

For he dyd not preace hymselfe sodainly into mens sight, lest he shoulde the more haue blinded them by reason of their incredulytie and lacke of beliefe. For who woulde haue beleued a thing so muche to bee meruayled at,<sup>\*</sup> excepte lytell by lytel, he had prepared mens mindes by many wayes to belyefe? Therefore he not being satisfied to haue declared to all men by this wunderfull creation of the worlde, both his almighty power, wisdom, excedyng great goodnes, and excellent charitie towards mankind, neyther yet contented as it were to sygnifie his cumming before hand by so many prophecies of the prophetes, and so many shadowes and figures of the olde lawe, in conclusion he sente a man more excellent then all the Prophetes, whose name was Iohn, who although he deserued the chiefe prayse of holynes amonge all men that were borne vntil his time, and was called an Aungel for the dignitie of his office being greater then any Prophetes office, yet he was none other but man, velry largely endued with many giftes of God. But all those came of Goddes liberalitie, and not of his owne nature, that was geuen hym at the firste, yet he was chosen and sente of God for this purpose, that accordyng to the prophecie that was prophesied of hym before, he myght beare witnes of that godly lyght: whiche being couered with his manhed, was conuersant in the worlde, not (as who say) that he whiche was God, and so declared before by the voice of the father, shoulde nede mannes witnes: but to thintent he might by all maner of meanes cause hymselfe to bee had in credit with the people, he woulde that Iohn shoulde bee the goer before the lyghte: as the day sterre appearing before, sheweth the rysyng of the sunne to the woorld. And also that by his preachyng, he shoulde prepare mennes mindes to receyue that lyght, whiche shoulde immediatly come after. And because synne is the l<sup>o</sup>t wherby the heauenly lyght is not admitted and receyued, Iohn dyd allure and call all people to penance, proclaiming openly that the kyngdome of heauen was at hande: for the firste degree or step to the lyghte is that men shoulde hate their owne darkenes. And this Iohn was of so great

auctoritie emonge the Iewes for the excellent holines of his liuinge, that ma|ny toke him for Christe himselfe, whereby Christ would the rather bee cōmen|ded to the Iewes by his witnes, as that time required: to thintente that litle by litle (as men do commonly vse) he might crepe into the mindes of the people, for otherwise the meaner person is alwaye wount to bee commended by the witnes of the greater: And Esay had promised that at Christes cu•ming, there shoulde a certaine excellent lighte arise and springe vp to theym whiche did liue in darkenes, and in the shadowe of deathe: and for that cause before that Christe was notable by his miracles, many suspected Iohn to haue been the light whiche was promised of the Prophete.<sup>\*</sup> But Iohn was onelye the publisher before of the true lighte, and not the light it selfe. Therefore Christe, as the oportunitie of that time serued, did, as ye woulde saye, abuse both the errour of the Iewes, and the auctoritie of Iohn, to prepare the mindes of all men to the faithe of the gospell. Truely Iohn was a certaine light, that is to saye, a burninge candle, and geuinge lighte feruently: burninge in godlines, and geuing light by holynes of life, neuertheles he was nor the lighte whiche should bring life to the whole worlde: but the woord of God, whereof wee doe speake at this presente was that true light, euer proceding from God the fa|ther, the fountaine of all light: from whence, what soeuer is lightsome in hea|uen and earth, boroweth his lighte: what sparke of witte, what knowlage of trueth, what light of faith soeuer there be, either emong men or Angels, all the same cummeth from this fountaine.

[ The texte.] ¶ That lyght was the true light, which lighteth euery man that cummeth into the world.

As this worlde is blind without the sunne, so all thinges are darke with|out this light. The worlde also was full of darkenes on euery syde, because sinne and abhominable errours did reigne in euery place. And in the tyme of this darkenes there did often tymes shine foorth men excellent in holynes of lyfe, as a lytell sterre in the moste darkest nightes, and gaue some lyght as it were thorow a cloud, howbeit they dyd it but to the Iewes only or to the bor|derers of Iewry, but this true light geueth lyght, not onely to one nacion, but to all men that come into the darkenes of this worlde. The Iewes went about to challenge this lyght seuerally to themselues, because they thought it to be promised to them onely, for asmuche (as touchyng the fleshe) it dyd spring of them, and emonge them: but that light came to geue lyght to the hertes of all nacions,<sup>\*</sup> of the whole world, thorow the faith of the gospel. Nei|ther Scithian, Iewe, Spaniard, Gothian, Englisheman, kynges, nor bond|men, be excluded from this lyght. The lyght came to geue light to al men as|much as lay in it: but if any continue in their darkenes, the faute is not in the lyght, but in hym that frowardely loueth darkenes and abhorreth the lyght. For the lyght shineth to al mē, because none might pretend any excuse, when willingly, & wittingly he perisheth thorow his owne faute. As if

a man shoulde get a knocke at noone daies, because he woulde not lyfte vp his iyes.

[ The texte.] ¶ He was in the world, and the world was made by hym, and the world <◇> hym not.

This woord of God was alwaies in the worlde, not (as who say) that he whiche is without measure, can bee containd in any circuite of place, but he was so in the world, as the deuise of the workeman is in his woorke, and as the ruler is in that thing he ruleth. Also at that tyme this lyght dyd shine in the worlde, sumwhat opening the godly power, wisdom and goodnes ther|of, by these thinges which were wunderfully creat by it, and by this meanes it

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did then, after a sorte, speake to mankinde. But many putting their felicitie in the visible thinges of this worlde (whome for that cause of good righte our lorde Iesus did accustome to cal by the name of the worlde) when he taughte them eternall thinges, they beinge blinded with earthly affecciions, did not ac|knowleage their maker. The darkenes of mindes was so greate, that the worlde knewe not the maker thereof, but did wurship serpentes, oxen, goates lekes, oynions, yea & that whiche is more vile then all these, stockes, & stones, dispising him, of whome they had receiued both that themselves were, and all that they had.

[ The texte.] ¶ He came emong his owne, and his owne receiued him not.

They being accustomed to darkenes, did abhorre the light, and being blinded with sinne did embrace deathe in stede of life: yea and whan he did shewe him|selfe more familiarly to the worlde being conuersaunt & liuing in his manhed emonges men, he was not known of them whiche had dedicate themselves wholly to this worlde. Neither is it any meruail though the gentiles beeynge woorshippers of ydols, & measuring all thinges by the commodities of this life, being also ignorant of the prophetes, and the lawe, did not acknowleage him, whiles he liued here in the shape of a man. This is more to be meruaylled at▪ that when he came specially to his owne people, to whome Messias had ben promised by so many prophecies of the prophetes, to whom he had bene shadowed with so many figures, of whom he had ben loked for so many hundreth yeares before which saw him do miracles & heard his teaching yet they wer so far from receiuing of him, that with fierce mindes they wente a|bout his destruccion, whiche came specially

to saue them. And procured that innocentes death, who frely brought life to his enemies. They sawe & did not see, heard and did not heare, & hauing intelligence did not vnderstand: whiche thorow a froward study of the lawe, did rise against him whom the law had promised. Therfore by their malice it came to passe y<sup>t</sup> the light whiche brought eternall lyfe to the beleuers therof, was to them occasion of greater blyndnes. But their frowardnes could not hinder the health of theym that beleued in it, but rather the blindnes of the Iewes made open way for the Gentiles to the lyght of the ghospell. They which vnto that time were taken for the people of God, which onely did boaste theimselues in the wurshipping of the true God, in the religion of the lawe, in the kynred of the fathers, and in the promises of Gods testament, turned theimselues from the sonne of god, when he came to them. And therefore the Iewes being righteously caste out as rebels to the ghospell, the grace of the ghospell remoued thence to the Gentiles: that the course of thinges being altered, they whiche before swelled in pride thorowe the false colour of religion, shoulde openly declare their wickednes reiecting the sonne of him, whom they wurshipped for God. And on the other parte, thei which before were vtterly contrary to true religion and dyd wurship beastes, and stockes for their goddes, shoulde enbrace the holynes of the ghospell by faith: howebeyt vpon this occasion the Gentyles were so admitted to bee saued by the ghospell, that neyther the Iewes nor any other nacions at all, shoulde be excluded from hauing entry therunto, so they woulde put away their stub|bernes, and shewe theymselues obedience to faith, which is the principall and onely gate to eternall saluacion.

[ The texte,] But as many as receyued hym, to theim gaue he power to be the sonnes of God, euen them that beleued on his name.

And albeit many both of the Iewes and the Gentiles whiche loued the worlde more then God, withdrewe themselves from this lighte, yet the cum|ming thereof was not in vayne. Firste of all, it did manifeste their infelicite, whiche thorowe their owne faulte did depriue theimselues of so greate good|nes frely offered vnto them: Neyther coulde any man doubte, but that by the iuste iudge mente of God they shoulde be reserued to eternall deathe. Further|more it caused that of the contrary parte it shoulde more euidently appeare, howe notable the liberalitie of God was to them which with a simple & redy faith would receiue the woord of the gospel. And for that cause, he that was bothe the sonne of God and God, did humble himselfe to our lowe estate, to thintente y<sup>t</sup> thorowe faith he might exalte vs to his highnes. Therefore he toke vpon him the rebukefull misery of our mortalitie, to make vs partakers of his godly glory. Therefore also he woulde be borne a corporal man of the vir|gin, to thintente we should be borne again

spiritual of God: and for that pur|pose he came downe into the earth to carry vs vp into heauen. The stately scribes and pharisees, the proud kinges and powers of the worlde, the stoute and hau• philosophers, were reiecte because they woulde not beleue. But to this high dignitie were admitted men of lowe degre, of litle estimacion, with|out renoume, vnlearned persons, bondemen, barbarous men, and sinners, whom the worlde hath in no estimacion at all, of whom nothing is required but pure faithe, neither cunninge, nor noblenes of bloode, nor yet the professy|on of Moses lawe: but all that did receyue this worde, of what nacion or con|dicion so euer they were, of his behalfe, he gaue to theim this dignitie, that they beinge graffed in Christ thorow faith and baptisme, and hauing professed his name, should be made euen the children of God, that they mighte bee made by adopcion the same thinge, whiche Christe was by nature. And what can bee higher then this honour, that they whiche before were the children of the deuill & inheritours of hell, shoulde thorowe faithe onely be made the children of God, the brethren of Iesu Christe, and coinheritours of the kingdome of hea|uen? As touching the flesh we were all borne the children of wrath of our firste father Adam, but by the worde of God we be released from that sinfull kin|red: & touching the spirite, we be happily borne again of God by Iesu Christ.

[ The texte.] Which wer borne not of blood, nor of the will of the fleshe, nor yet of the will of man, but of God.

For finally God takethe for his children, not suche as bee borne the children of Abraham by mans sede, or actuall luste in generacion, but those that be borne of God by faith. Our first father Adam had begotten vs after an vnfortunate and miserable sorte, for he begate vs to deathe and hell. Moreouer they whiche are borne touchinge the carnal birthe, bee not all borne to one estate, for some he borne to a kingdome, & some to bondage: But Christe Iesus the auctor of our newe generacion doth regenerate al men without difference to like dignitie, that the bondage of sinne and the misery of mortalitie put awaye thorow faith and grace, they may be made children of the lyuyng God.

[ The texte.] And the same woorde became fleshe and dwell emong <◇> .

Neyther is it any meruail though man be transformed after a sorte, into the felowship of the godly nature, seyng the woord of God did submit it selfe for this cause to take our fleshe, that is to say a mortall body of the virgine, ioyning together in himselfe two thynges moste vnlyke, God and manne: what thing is more frayle or more vile then mans fleash? and what thing is

more mighty or more excellent then God? Neuer meruail that these things were knit to gither. It was God that did it. Neither mistrust that men may be made the children of God, seynge he loued vs so, that for our sake he himselfe would be made the sonne of man: doubtles he toke vpon him no fantastical body, for who coulde loue a vain vision, or a disceitful illusion? but truely he toke vpon him the body of a manne, that is to say, the full and perfect nature of man, abhorring not so much as that parte, wherby we be subiect to death, and dooe very litel diffre from the kinde of brute beastes. And he became not man for a small time redy by and by to put away that thinge, whiche he had taken: but to proue assuredly that he toke his manhed not deceitfully or vnder a colour, he was long conuersant in earth, he was hungrie, thirstie, diuers waies punished, suffred death, was seen with iyes, hearde with eares, and touched with handes. And to thintent this dignitie should alwaye remaine with mankinde, the godhed, hauing the manhed with it, and in it being glorified, sittinge on the righte hande of the father almighty, dooeth stil dwell in vs.

[ The texte,] And we sawe the glory of it, as the glory of the onely begotten sonne of the father, full of grace and trueth.

Neuertheles he lacked not his godly maiestie, when he in his manhed walked here in earth: for we whiche liued familiarlye with him, are witnes, that he was both God and man: we haue seen him hungry, athirst, slepinge, wepinge, vexed and dyinge. We haue hearde him speake with the voice of a man, we haue touched him with our handes, and by all profes, and tokenes we haue founde him to be very man: yea and also we haue seen his godly glory in very dede mete for the onely sonne of God, the like whereof was neuer shewed to any of the angels, Prophetes, or Patriarches, but it was suche as God the father woulde haue his onely sonne to be honoured with. And this glory we haue seen in the workinge of his miracles, in the vttringe of his heauenly doctrine, and in the vision vpon the mounte Thabor, when he was transfigured before our iyes, when also the very voice of his father cumming downe from heauen, professed him to be his dearly beloued sonne, as the saied father did notably set him furth in his baptisme, both with his voice and with the holy goste, vnder the figure and similitude of a doo•e. And againe when the sonne before his death desired hym to glorify hym with that glorye whiche he had before the worlde was made, a voyce came downe from heauen and knowledged him to bee his sonne, saying: Bothe I haue and will glorifye the. In conclusion we haue seen hym in his resurreccion, both when he already beeyng risen from death to lyfe, did shewe furthe to vs his body, whiche we mighte touche and handle, but yet was it subiecte to no euill, and also when before oure iyes he was carried vp into heauen. And his glory did appeare and shine vnto vs not onely by these thinges, but also his very death did aproue his godly power and strengthe, when as the vaile of the temple was deuided, the earth quaked, the stones



braste in soun|dre, the graues and monumentes did open, the dead bodies did rise againe, the sunne losinge his lighte, broughte sodaine darkenes into the worlde: And whiles immediatly after a vehementcrie, he yelded vp his goste, as who say|eth he forsoke his life wyllingly and not for lacke of strengthe. By thys so wonderfull a death he did so glorify the father, that both the thefe whiche did hange by him, and also the Centurion, did acknowledge him to bee the

sonne of God. And albeit when he was conuersaunt here in earth, and went about the busines of our saluacion, he had leauer shewe vs exaample of sol|brenes, mekenes and obedience, then to boast his owne greatnes, yet all his comunicacion, all his dedes, yea his very behauour and countenance did declare hym to bee full of all godly giftes, full of eternall, and suche trueth as cannot bee confounded. For although God doeth geue to other holy men also large giftes of his grace & trueth, yet he did powre into him as into his onely sonne the whole fountaine of heauenly giftes, to thintent that in hym alone might be so muche as shoulde suffice all men. And we did thorowly see him to be suche one euen vntill his ascencion.

[ The texte.] ¶Iohn beareth witnes of hym, and crieth, saying: This was he, of whom I spake, whiche though he came after me, went before me: for he was before me.

Let vs now procede and declare how he was first knowen vnto the world,<sup>\*</sup> wheras vntil this time not so muche as his owne brethren beleued hym to be any other but man, for he woulde be knowen lytle by lytle, lest so straunge a thing shoulde not haue been beleued emonges men, if it had risen sodainly. And truly many thinges went before, whiche might some maner of way haue prepared mens mindes to faithfull beliefe: as the auctoritie of the prophetes, the shadowes of the lawe, the agreable song of the Angels at his natiuitie, the godly deuocion of the shephardes, the guiding starre, the deuout behau|our of the three wise men, the vnquietnes of kyng Herode with all Ierusalem for the birth of this new kyng, the prophecies of Simeon and Anna, and also certain thinges that he did, beyond the reche & course of mans nature, wherat his mother and Ioseph meruailed with them selfe what those thinges should meane: yet neuertheles, when the tyme was come, wherein it was decreed eternally that he should openly take in hande the busynes of preaching the king|dome of heauen, it pleased hym (as I sayd before) to be commended and set furth by the witnes of Iohn also for a tyme: not that he neded mans witnes, but because so it was expedient, eyther to allure the Iewes to beleue, of whom euery one had Iohn in hye estimacion, or els to rebuke the vnbeliefe of the wicked, when they woulde

not beleue, no not hym bearing witnes of Christ, to whom in other thinges they did attribute so much, that they toke him to be Messias, which was promysed by the prophecies of the prophetes to deliuer the people of Israell. Therefore when Iohn preaching y<sup>e</sup>kyngdom of God to bee at hand, had alredy gathered together many disciples, dyd dayly baptise many & was had in great auctoritie among al men (but in very dede men had an ill opinion of Iesu) the said Iohn doth openly beate into the heades of the multitude, and eftsons reherseth that thing whiche diuers times before he had witnessed of him: And accordyng to Esaies prophecy whiche dyd tell before hand that he shoulde in wildernes say with a loud voice, make redy the way of the lorde, he nowe not priuely vnto his owne disciples, but to all people indifferently, which euery day resorted to him accustomedly because of his baptisme and doctrine, yea and came purposely to heare the very certaintie what opinion so notable a man had of Iesu, he, I say, spake out with a plain and a cleare voice, saying: This is he of whom heretofore I haue often spoken vnto you, before whome thorow error you do prefer me, when that I tolde you there shoulde be one which should folowe me in age and time of preaching, and shoulde also be rekened inferiour to me in the opinion of the multitude, he hath nowe ouertaken me: and whereas he semed to bee after me, he hath begun to

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be before me. And no meruaile, seing that euen then also he did excell me in all giftes, although in the iudgemente of men he semed inferiour vnto me.

[ The texte.] ¶ And of his fulnes haue all we receiued, euen grace for grace: for the law was giuen by Moses, but grace and trueth came by Iesus Christe.

He is the fountain of all truth and grace. All we whom ye haue in so great admyracion bee nothing els but as it were litle brookes or furth cumming streames: for the litle that we haue euery man according to his porcion, is drawen furth out of the fulnes of this fountain, frō whence, whatsoever ap|pertaineth to euerlasting saluacion springeth vnto all men. All the vertue that was in the patriarkes, in the prophetes, and in Moses, dyd come from this fountain. I am nothing els but the goer before of hym that is cumming, he is both the very publisher, and also the auctour of the grace of the ghospell, whiche geueth true and euerlastyng saluacion to all men thorow faithe. We are bounde to thanke hym for that by the voyce of the Prophetes we haue been enstructed to godlinesse: by the prescript and appointmente of the lawe we haue been forbidden to dooe euill, and for that we haue receiued as it were the shadowe of true religion. Nowe doeth euen very he offre to all men more plenteous grace, who thorowe the faythe of the ghospell, pardoneth freely all synnes, and geueth euerlasting life to them

that deserued death. For Moses whose auctoritie is had among you as a thing halowed or consecrate, is no maner of waye to bee compared to hym.\* Moses was onely the pronouncer and setter furth of the lawe but not the auctor, and he brought a lawe vneffectuall, sharpe, and hard, the whiche with figures and shadowes might bee, as it were a preparacion to the light of the ghospell, that should come after: and thesaied Moses lawe, should rather make synnes to bee knowen, then take them awaye: \* yea and to say trueth, shoulde rather make a way to health then geue health, or allure vs with promises. But nowe in steade of the straytnesse of the lawe, grace is geuen by Iesu Christe, whiche thorowe faith of the ghospell, frely and wholly forgeueth all men their synnes. He hath geuen the lawe of trueth in steade of shadowes, wherof he hymselfe is not onely the declarer, but also the auctor, as he vnto whom God the father hath geuen all power.

[ The texte.] No man hath seen God at any time: the onely begotten sonne, whiche is in the bosome of the father, he hath declared him.

And truely these be the secretes of God the father, these bee the hidde counsailes of the diuine mynde, by the whiche it hath pleased hym that god shoulde become manne, and after a sorte to make menne Godlike, to mixe moste highe thinges with the lowest, and to exalt the lowest vnto the hiest. He dyd neuer fully open these thinges to any of our forefathers, although he dyd sometyme shewfurth to them certain lytel sparkes of his lyght, by Angels, by dreames, and by visions. For no mortall man (were he neuer so great) did euer see God as he is in dede: but couertly as it were in shadowe. And although he dyd vtter in some parte to Moses, to the Patriarkes and Prophetes a litell porcion of his secretes, yet none but his onely begotten sonne dyd receyue this fulnes of grace and trueth: who being made man, did so come down to vs, that neuertheles by his godly nature he doeth alway remaine in the bosome of God the father, and as touchyng all thinges that pertayne to the obtayning of euerlastyng saluacion, he hath declared vnto vs more familiarly and plainly, without wrappyng, or coueryng the thyng whiche he dyd signify to

the other but partely, or vnder a cloud, and as it were in a slepe.

[ The texte.] ¶ And this is the recorde of Iohn: When the Iewes sente priestes and leuites from Hierusalem to aske him, what art thou? And he confessed and denied not, and saied plainly: I am not Christe.

When Iohn had often times priuely commended Christe by this maner of witnes, then did he openly declare, what maner of man he was, doing the dultie of a pure honeste seruaunte, whiche neither woulde wrongfully take vpon him the honour of his maister, whē the Iewes woulde haue geuen it to him, neither yet woulde depriue his saied maister thereof, althoughe he knewe well inough that he shoulde not onely by that meanes leese the estimacion and auctoritie, which alredy he had emong the Iewes, but also it shoulde cause them to enuy him muche, because they had rather haue geuen that auctoritie to Iohn, whose birthe also was famous & notable emonge the Iewes, who for the dignitie that his father was of, beinge a head prieste, was the more highly esteemed of them: who for the straungenes of his diet, his wearinge of Camell skinnes, his beinge in wildernes, his baptisme, and the greate numbere of his disciples, caused y<sup>e</sup> people to haue him in admiracion, whereas Christe for the basenes of his kinred, & by reason of his trade of liuing and apparell, nothinge differing from the cōmon vse of people, at that time was litel set by: therefore seing that poore Christ himselfe did not contente the proud Pharisees, yea and they began sum what to enuy Iohn, only because he had commended Christe in his preaching, the said Pharisees sent from Ierusalem priestes and leuites being men of great auctoritie, to enquire of Iohn before the multitude who he was, \* of whom the iudgemente of the people did somuche vary. For some said that he was Christ that shoulde deliuer the whole nacion of the Iewes from seruitude. Some supposed him to be Helye, whom according to Mallachies prophecie, they thought was come again to be y<sup>e</sup> goer before of Mesias to come. As touching Christe very fewe regarded hym, because both his parentes, & himselfe liued barely and poorely, yet neuertheles some began to enuy hym. And so the crafte of the Pharisees did then goe aboute this thyng to thintent they might frame Christ to their euill desires. Whiche thing they thought shoulde be brought to passe, if he had not been alowed but by theyr auctoritie & profe: for if he had taught thinges repugnaunte to theyr affeccions and vices, they woulde haue disallowed and taken away his auctoritie elmong the people, whose doctrine they had perceyued shoulde hinder theyr commodities. This is the folishe policie of worldely wisdom. But Christe whose doctrine is all heauenly, woulde not haue any part of theyr humain auctoritie to be mixe with his euangeliall doctrine. Some of the Iewes al|so did trust it should come to passe, that Iohn although he wer not Christ, yet would accept so honorable a name that was willingly offred him. They being bondmen most addict & geuen to glory, did know wel inough that moste holye men be soone deceiued with this pestilence of vainglorye: they were not ignoraunt how muche all that nacion woulde haue reioyced, if Iohn woulde haue taken vpon him the name of Messias▪ which already a good part of the Iewes did willingly attribute to him. If he had taken it vpon him emonge the people, they had occassion wherby they might exclude Christe, whom they hated for his poore estate: \* if he had taken it vpon him they woulde furth|with haue falsely accused him.

Therefore they aske Iohn before the people by the auctoritie they had of y<sup>e</sup> Priestes & Phariseis, saying▪ Who art thou?

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for alredy they had begunne both to be greued with his auctoritie, and sum|what to enuy his good renoume. He beinge well assured that they asked him these questions for the hatred they had to Christ, did not byanby open vnto them his owne opinion as concerning Christ, but did repell the false suspici|on that they had touchinge himselfe, whiche mighte haue hindred the glory of Christ among the people: & boldly contemning the glory of an vnrightful tittle, did confesse that he was not Messias (as many thought he had ben) nei|ther did he deny himselfe to bee that thinge he was in dede, beinge redy to de|clare who he was, to whom the glory of that name was due. Of whiche two aunswers, the one, that is to saye the confessing what he was himself, endaū|gered him to lose his owne estimacion: & the other (whiche declared him redy to confesse Christe) put him in ieopardy to be hated of the Pharisees. But the manne beinge perfeicte without corrupcion passing nothing of either of bothe these daungers, did openly confesse that he was not Messias, whiche was promised by the prophecies of the Prophetes, and by the voyce of Moses: not denying Messias to be alredi come,<sup>\*</sup> but I am not he (saith he). He shewed thē that this surname was due to an other that excelled him, who neuerthesse was lesse regarded after their opinion. And so this maliciouse diligent serche of the Pharisees came to none other effecte, but to stablishe the faythe of the gossell.

[ The texte.] ¶ And they asked him, what then? Arte thou Helias? And he saieth: I am not. Arte thou that Prophet? And he aunswered, no.

Therefore after they wer disapointed in this first question, they did pro|cede to demaunde futher, sayinge: If thou be not the cheefest of all, and that which many attribute vnto the, seing thou doest vsurpe a new dignitie wyth|out the auctoritie of the Scribes & Pharisees, & causeste the people wonder|fully to fauour the, not without y<sup>e</sup> decay of the common auctoritie of the pri|lestes & Pharisees, at the leaste thou muste be one very nie vnto Mesias, & not much vnder him. And we reade in the prophet Malachie that before Messias cummeth, Elias the Thesbite shal cum: who shall repaire again all thinges. Art not thou therfore that Elias?<sup>\*</sup> Iohn denied that he was Elias, not but that he was Elias in sum respecte, because he was the goer before Christe in the spirite of Ely, but that he was not that Elias the Thesbite whiche was rapte & sodainly caried vp into the aier in a fiery chariot, whom the Prophet iudged to be reserued for this purpose, that he

maye be the goer before of the second cumminge of Iesu Christe. The Iewes had read the prophecy, but they vnderstood it not, neither were thei wurthy to learne this mistery, for so much as they enquired it of an hatefull minde, and because they knewe that Moses had promised, that a certaine Prophete shoulde come of the Iewes kinred. whom he commaunded thei should geue eare vnto. And some of them knewe right well that this Prophete shoulde be Messias himselfe, moreouer some o|ther brui•ed abroad, that one of the aunciente Prophetes was rysen agayne, and they suspected Iohn to bee thesame: therefore they asked him whether he was that Prophete promised of Moses, or at leaste some other of the Prolphetes, whiche beeynge rysen from deathe to lyfe, shoulde take vpon him that auctoritie.\* He did frankly and playnly confesse, that he was no suche thyng as many toke him to be.

[ The texte.] ¶Then sayed they vnto him: What art thou, that we may geue an aunswere to them that sente vs, what saie••e thou of thy selfe? He sayed: I am the voyce of a cryer in the wil|dernes,

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[ The texte.] make streight the way of the lorde, as sayed the Prophete Esaias.

But now when they had no more matier to question with hym of, seeing mens coniectures touching Iohn, were at a full pointe, they moued hym er•nestly to tell openly what he hymselfe was: and because he shoulde no longer make any delay or excuse, they prouoked him by the auctoritie of the priestes to thintent that euen for very feare of power, he should confesse who he was. We do perceyue (say they) that thou takest vpon thee more then the Phari|sees, priestes,\* and scribes do. We can no ferther diuine or coniecture therof, and yet we must bring some aunswer to them which haue sent vs hither: I fall the people bee deceiued in their so diuers and soundrie opinions of thee, tell thou thyselfe who thou art: for vndoubtedly thou arte knowen to thyselfe wel ynough. Therefore whom doest thou professe thy selfe to bee? Here now Iohn because he spake to them that were learned in the lawe, lest he shoulde seme to take vpon him of mans presumpcion that thing whiche he was in dede, he taught them out of the very prophecie of Esay, whiche was righte well knowen to the Pharisees, both howe he was none other but the goer before Christe,\* and that the lorde hymselfe was already come, whom they ought to receyue with cleane hertes, whom also they being blinded with enuie, ambiciō, and pride, shoulde crucifie. I (sayeth he) am neyther Messias, nor Elias, nor any of the prophetes reised vp agayne to this lyfe, neyther yet haue I taken v|pon me this office by myne owne autoritie, forasmuche as many yeres here|tofore, I was appointed to the busynes of this office, by the auctoritie of God. For I am euen he of whom Esay did write. The voice of the criar in desert, make right the way of

the Lorde. You see the deserte, you heare the voice of the crier: nowe there lacketh no more, but that you cast away worldely desire, and prepare your mindes against his cumming, that he maye come to you a very sauour. Moses did set him furth vnto you as it wer in a shadowe and the Prophetes did long agone prophesy that he shoulde come: But I doe shew him vnto you nowe already cumming.

[ The texte.] And they, whiche were sent, were of the Pharisees.

And you shall vnderstande that they which were sent to Iohn, were of the Pharisees secte, for the Pharisees in those daies did excell all other bothe in knowlege of the lawe, in opinion of holines, and also in auctoritie. And they were not farr of from the doctrine of the gospel, forsomuche as they did beleue the immortalitie of soules, and that there was an other life to cum after this. But ambicion, couetousenes, and enuy, had corrupted their mindes. Howbeit at that time their malice as yet was not so farre inflamed, that they woulde openly shewe themselves aduersaries to Christ, but within a while after when they perceiued his doctrine to bee contrary to their renowme, aduantage, and autoritie, being vtterly caste into an extreme rage, they went about to crucify their Messias, whom they had promised to the people by the prophecies, and in the knowlege of whom they had muche bosted themselfe. So hurtful and pestilent a thing it is, yea the knowlege euen of holy scripture, excepte a mans minde be free & voide from yearthly desires. But the prudence of God being far wiser then mans inuencions, can clerely turne the malice of the wicked men to the welth of the good. For this so enuious and so craftie enquiring of the Pharisees hath stablished our beliefe.

[ The texte.] And they asked him, and saied vnto him: Why baptiseste thou then, yf thou be not Christ nor Helyas▪ neyther that Prophet? Iohn aunswered them, saying: I baptise with water, but there standeth one among you, whom ye know not.

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Therefore they nowe being more stired and prouoked, and not onely enuiyng Christe, whom alway they had in contempte, but also Iohn whom heretofore they had in reuerence, goe aboute further to charge hym, and fynde faulte with him, sayinge: What is the cause, that thou takeste vpon thee, the power to baptise the people if thou be neither Christe, who (as the prophecies do declare) shal put away the sinnes of the people, nor Elias the goer before Mesias, nor that notable Prophete, whom Moses did promise, neither yet any other of all the Prophetes, whie then dooeste thou



enterprise to putte away sinnes by thyne owne auctoritie, whiche thou neither hast of God, nor by alny decree of the Priestes, whose auctoritie thou darkeneste with thy newe customes? To this slaundreous demaunde Iohn did aunswere mekelye: but yet in suche sorte, that he did both frely knowlage his owne lowe estate, and did openly declare the dignitie of Christe. My baptisme (saieth he) is euen suche like as my preaching is.<sup>\*</sup> For as my preaching is not perfit but onely prepareth your mindes to the wisdom of the gospel, so my baptisme whiche consisteth onely in the water doth not washe a way the filthynesse of mindes, but in a certaine resemblaunce of true baptisme, frameth the ignoraunte: that they being prepared with repentaunce of their former life, maye bee halble to receyue that baptisme by the whiche Messias thorow his spirite shall washe away all at once, the vniuersall vncleannes and vices of all theim that shall credite his heauenly doctrine. And now he is not farre hence, but is alredy present in this same great noubre of people, and as one of the multitude is conuersaunte euen in the midst of you. And he is therfore either despised, or not knowen of you, because after the worldes estimacion he is but poore and of small regarde, vaunting himselfe with no pompe of those thinges, by the whiche they that honour the worlde doe exteeme a manne. It hath not pleased him as yet to put furth his power and greatnesse, but in velraye dede he is an other maner of persone, then you take hym to bee.

[ The texte.] ¶ He it is whiche though he came after me, was before me; whose shoot latchet I am not wurthie to vnlose.

I who in the peoples iudgement seme to bee sumwhat notable, in comparlison of his highnes am nothing at all. This is veray he of whome I tolde you before that men toke him to be mine inferiour, and to come after me, but in dignitie he did preuent and excel me, to whose wurthines I am so vnwurthy to be compared, that I know my selfe vnwurthy to serue him as a bondman in the lowest kind of seruice, yea to leuse the buckles of his shoes.

[ The texte.] ¶ These thinges wer doen in Bethabara beyonde Iordan, where Iohn did baptise.

Iohn did pronounce this so full and so honorable witnes of Christe to the Phariseis, Priestes and Leuites, in the presence of a great noubre of people, and that in a famous place, that is to saye, in Bethabara, which is not farre from Ierusalem beyond Iordane a place very conueniente for him that was a baptiser and preacher of penaunce, by reason that plentie of water was nigh to it, and also the deserte, to whiche place a great preace of people out of diuerse coastes of Iurie, did resort dayly to be baptised. For Iohn did bothe preache and baptise there.

[ The texte,] ¶The next day Iohn seeth Iesus cumming vnto him, and saieth:  
Behold the lambe of God, whiche taketh away the sinnes of the worlde.

And hitherto he did so beare witnesse of Iesus, that he did neyther name hym, nor poynte hym with hys fynger, when he stooode emong the multitude, because he would not styre vp the enuie of the Phariseis against hym: And al|so because he would set on fier the mindes of simple folkes the more to haue a desyre to know him, whom the sayd Iohn being so notable a mā, had so high|ly commended in his preaching, and for as muche as at that tyme many of the people did make diligent serche to knowe,\* who shoulde be that great man, to whose dignitie, euen Iohn beeing in all mens iudgement taken for an excellēt persone, did so much geue place to. Iesus therfore came thither agayn the day folowing, and did not then kepe hymselfe close emong the multitude, but went to Iohn seuerally and alone, partely for good manier sake to salute his cosin, partely to knowledge his baptiser, but specially to geue him occasion to testifye more playnely and liuely of Christ emong the people, lest he being yet not knowen should seme to goe to Iohn for that purpose, that other did: that is to saye, to be baptised or taughte, or els to confesse his sinnes, for in that he was baptised of Iohn, was to geue vs exaample of humilitie: but because no body shoulde suspecte that he had nede of baptisme, or that he had any spot in hym, whiche the water of Iordane could washe away, he separating himselfe from the multitude wente to Iohn aparte. Iohn being warned by the holy ghoste what he shoulde doe, beholding Iesus cumming towards hym, turned him|selfe to the people, and poynted Iesus to them with his fynger: that after they knewe him by sight, they shoulde accustome themselues both to lyke hym and loue him the better, and should rather folow hym then Iohn himselfe, yea and rather couet to be baptised of hym then of Iohn. For the purenesse of Iesus mynde being ful of the holy ghost did shine in his very iyes and countenance. And did shew it selfe furth both in his goyng and all other behauiours of hys bodye: as of the contrarye parte, a furyouse mynde and ouerwhelmed with vices, dooeth expresse it selfe in the very countenance of the bodye. Beholde (sayth Iohn) this is he whom many of you did see me baptise, wheras in dede the water of Iordane did not purifye him,\* but he did rather halowe it. For he alone and none other is free from al kinde and spotte of sinne. And verely he is that most pure lambe, whome God (accordyng to Esaies prophecie) had cholsen and appoynted to bee a sacrifice moste acceptable to hym, for to purge the sinnes of the whole worlde, whiche was defiled with all maner of vices. This is he whome the lambe in Moses lawe did signifye, whose vnharmeful bloud defended the children of Israel from the reuenging sweord of the Angel. This lambe (I saye) is so fer from being subiect to any kynde of sinne, that he alone is hable to take away all the

sinnes of the whole worlde. He is so well beloued of God, that he onely may turne his wrath into mercie: he is also so gentle and so desirous of mans saluacion, that he is redy to suffer paynes for the sinnes of all men, and to take vpon hym our euils, because he woulde bestowe vpon vs his good thynges.

[ The texte.] This is he of whome I sayd, after me cummeth a man, which went before me: for he was before me, and I knew him not, but that he shoulde be declared to Israell, therefore am I come baptising with water.

Yea thys is very he of whome I haue tolde you diuers tymes, thoughe it wer sumwhat derkely, that one should come after me, who going before me in dignitie, and power, did ouerreche me: for because although he semed to come

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after me both in byrth of hys manhed, in the tyme of hys preaching, and also in auctoritie, \* yet in godly gyftes he was far before me. In so much that I my|selfe did not certainly knowe at the fyrst howe great he was, or what he was. For he is so great that I (whome ye haue in suche reuerence) am no maner of way to be compared vnto him. He is the lorde and auctour of all health. I am none other but his seruaunte and goer before, neyther is my baptisme or prealching any other thing but an introducciō to the heavenly doctrine and vertue, whiche he shall bryng vnto you. Neyther yet am I sent for any other purpose by the commaundemente of God, but to preache repentaunce of your former sinnes, to shewe you that the kyngdome of heauen is at hande, and to washe you with water, to thintent that after he should be shewed to me of his father by sure tokens, he might at his coming be the better conceiued in your mindes, being already prepared with these principles. His conuersacyon and life was simple and pure, and beyng in no poyncte notable emong men, he ioyned hym|selfe to the multitude as one of the common sorte of the people, and came to be baptised as though he had bene subiect to sinne.

[ The texte.] ¶ And Iohn bare recorde, saying: I sawe the spirite descende from heauen lyke vnto a dooue, and abode vpon him. And I knew him not.

Therefore I coulde not knowe surely by the disposicion of hys body, nor by mans coniecture that he was the onely sonne of God, and that moste pure lambe whiche through faythe shoulde put awaye all the sinnes of the worlde, but that I was taught by a notable sygne from heauen that thys was

he, to whome I was appoynted to bee the goer before. And what this sygne was, Iohn did openly declare to the multitude. When Christe (sayeth he) willynge to shewe to the worlde an exauple of humilitie,<sup>\*</sup> and ioynnyng hymselfe to the company of sinners, came to be baptised, the father of heauen did honour hym with an heauenly token. For I my selfe sawe the holy ghost cummyng downe vpon his head in the likenesse of a dooue and there remayning. Until that time I did not certaynly knowe hym, whose goer before I was: by reason that his corporall estate, did hyde hys celestial excellencie.

[ The texte.] But he that sent me to baptise in water, the same sayed vnto me: Upon whom thou shalt see the spirite descende, and ●●●y stil on him, the same is he which baptiseth with the holy goste: and I sawe, and bare recorde that he is the sonne of God.

For as yet the tyme was not come in the whiche the father of heauen woulde haue him to be openly knowē to the people. Therfore when I knew by the in|spiracion of the sayde father that Messias was alreadye come, then to take awaye the errour and mistakyng of hys persone, or leste mannes coniecture should haue any doubt therin, he, by whose commaundement I toke vpon me the office baptise you with water, taught me by a sure token: by the shewing wherof I might assuredly knowe who he was, that shoulde baptise you with an effectuall baptisme, and should by the holy gost, wherwith he was repleni|shed, freely geue to all them that trusted in hym, remyssyon of all theyr synnes. For before Iesus came to me to be baptised, the father of heauen did aduertise me before hande, saying: By thys token thou shalt surely know my sonne. Emonges many whom thou shalt wash with water, vpō whomsoever thou shalt see the holy ghost in the lykenesse of a dooue descending, and remaynyng,

be wel assured, that thesame is he which hath power to baptise with the holy gost. For man washeth w<sup>t</sup> water, but he onely by his heauenly power, taketh away sinnes,<sup>\*</sup> and geueth righteousnesse. I saw this token according to the fa|thers promyse in hym whan he was baptised. And for thys cause, he gaue me grace to see him, that you also through my preaching, should know the autour of your saluaciō. Wherefore like as heretofore I haue witnessed, so doe I now also openly testifie, that this is the sonne of god, from whence, as frō the hea|uently fountayn, ye must require all thynges whiche perteyne to righteousnes and eternall felicitie. For I will suffer you no longer to suspecte greater thin|ges of me then I deserue,<sup>\*</sup> nor yet to be ignoraunte of hym, whome to knowe is saluacion. By these manier of

witnesses, Iohn did often commend Iesus (belyng as yet vnknownen) to the multitude, and gaue ouer his owne auctoritie to him as to his better: to the entent that from that time furth, the people should leaue hym and cleaue to the gouernaunce of Iesu: Goddes prouydence in the meane tyme procuring this, to thentent that they both might be to vs an hol|some exaample of a true preacher of the Ghospell. For truely Iohn neyther with the encisement of so great renoume beeing willingly offered vnto hym, was so much corrupt that he would take vpon hym an other mannes praise, nor yet so afrayed of the enuie of the Priestes and Phariseis, (whose ambicy|ous enuie, and enuious ambicyon would suffer no bodye to bee exalted but themselfe) that therefore he dyd cease to speake of the glory of Chryst: neyther did he regarde his owne commoditie, but what was expedient for the people: hereby teachyng how a preacher of the ghospel ought to haue a constaunt and sure stayed mynde, yea, euen to the auenturyng of hys lyfe, not onely agaynste excesse & couetousnes, but also against al ambicion. And as for Iesus Christ, when he came as one of the common sorte of the people to be baptised, and al|so when he behaued himselfe amongst Iohns disciples, as if he had bene one of them, wheras he was lorde of all, he taught vs how we must come to true glorye, by great humilitie and modestie of mynde, and that none is mete to be a mayster, vnlesse he haue played the parte of a good scoller, neyther that anye ought to take rashely in hande the office of preachyng, excepte he hath bene all manier of wayes well tryed and approued: and in manier appointed therunto of God.

[ The texte.] The next day after, Iohn stode agayn, and two of his disciples, and he beheld Iesus as he walked by and sayeth: Beholde the lambe of God. And the two disciples heard him speake, and they folowed Iesus.

Now to thentent that Iohns most excellent purenes and honestie might more clerely appere, he thought it not inough to turne thaffeccions of y<sup>e</sup> people from him to Christ, but he laboureth also to despatch from himselfe his owne peculier disciples whome he had, and to put them to Christ. For the day after these thinges, which I haue already rehearsed vnto you, were doen in the pre|sence of the people, Iohn stode there agayne, and twoo of hys discyples with hym. And Iesus walked vp and downe not farre from thence (whiche thyng indede was doen to signifie a misterye thereby.) For Iohn was a fygure of Moses lawe, and Christe was the auctour of the profession of the ghospell. Therefore the law, whiche was now come to the vttermost poynt, stayed, as though it coude goe no further, but shoulde cease byanby, and giue place to Christ at hys comming, and commit his disciples to hym, but neuerthelesse in

the meane while constauntly bearing witnesse of Christ: and as it were deliue|ring the Sinagogue to the true spouse, to be his church. Christe walketh vp and downe to declare that he should alway growe greater and greater,\* and eluery where gathereth disciples to heare hys heauenly doctrine. Therefore whiles Iohn stooode and behelde Iesus as he walked, knowyng righte well that the sayde Iesus dyd desyre and long for the saluacyon of mankynde, and also did couet to geat disciples mete for hys heauenly doctryne, Iohn turning him to the twooe disciples whiche stooode by hym, beeyng theyr maister, be|cause he would put them to Iesu, that was a better maister then hymselfe, he poynted him to them with his finger, as he was walking, and sayde: Beholde yonder is the lambe of God of whome I haue so often testyfyed, who alone doeth take away all the sinnes of the wholle worlde.\* I haue prepared you for him, whosoeuer desyreth true and effectuall baptisme, whosoeuer loueth true innocēcie, and whosoeuer coueteth true and perfit health, must nedes commit himself to his rule and ordre. For they that were the true obseruers of Moses lawe, (as the lawe it selfe doeth witnesse) did profit and goe forwarde thereby to the perfeccion of the ghospell, that is to say, from fayth to fayth: wheras the Phariseis through their peruerse and ouerthwart loue of the lawe, did perse|cute him whō the law had cōmended to thē. Now Iohns disciples made their maister no aunswere, but geuing credite to his worde, they left the sayd Iohn that was the goer before the ghospell, and folowed Iesus the auctour of the euangelicall health.\* And they sayde neuer a woorde, but folowed hym, beeyng set on fyer with the loue of hys hye doctrine, the hope wherof they had concey|ued by the testimonie of Iohn. But they dare not be bolde to moue anye com|municacion to him with whome they had not bene acquaynted.

[ The texte.] And Iesus turned about, and saw them folow him, and sayeth vnto them: what seke you▪ They said vnto him: Rabbi (which is to say, if one enterprete it, Maister) where dwelle●● thou? He sayeth vnto them: Come and see. They came and saw where he dwelte, and al|bode with him that daye, for it was about the tenth houre.

Therefore Iesus perceiuing for what purpose they did folow him, to de|clare how ready he would be to mete and ioyne with them whiche with pure mindes doe thirste and couet the doctrine of the ghospel: he (I say) not taryng for theyr calling vpon hym, of hys owne good will doeth encourage and alure their bashefulnes, & turning himselfe towarde them, did beholde them as they folowed him, not y<sup>t</sup> he was ignoraunt whom they folowed, or of what minde they folowed him, but because he would shewe to other theyr woorth ye and mete affecciō for the gospel. He speaketh to them and asketh what they would haue, to the intent that theyr desyre beeing knownen, might also kindle and styre vp the myndes of other.\* But they furth

with declared themselues to bee verye desyrous to learne of him, euē by y<sup>t</sup> very name they called him by, saying: \* Rab|bi (which worde in the Siryans tongue is as much to say as Maister) wher|is your abyding? And vndoubtedly in that they called him Maister, they con|fesse themselues to be his disciples. And whereas they enquire of him, where his dwelling place is, by that they doe declare, that they haue a will to learne of him certayn secret thinges more familiarly, which (peraduēture) he would not speake openly before euery body. Here now our lorde Iesus taking plea|sure in theyr deuoute feruentnesse to learne, maketh no excuse by reason of the nynesse of the night, nor commaundeth them to come againe the day folowing,

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neyther yet signifyeth to them where his house is, in case they woulde at theyr conueniente leysure visite hym: But he ientlye and courteously requireth them to come talke with him at his lodgeing, \* saying: Come ye and se. For he perceiued that any delay shoulde haue bene paynful to theyr earnesteste desyre. They reioycing in that aunswer, \* beyng euen suche as they woulde haue wished for, came thither, and did not onely see the litle house, where then Iesus had hys abidyng, but also taried with him all that day: and were so enflamed with his holy comunicacion, that not onelye they reioyced in theyr owne behalfe, but mocioned and procured other also to come to the company of that felicitie. And when they came to Iesus house, it was almost the tēth houre of the day, that is to say, nye vpon the goyng downe of the sunne. For there is no tyme nor place vnfit or vnconueniente for to learne those thynges whiche pertayne to euerlasting welthe. And the presence of the preacher of the ghospell oughte alwaye to bee in a redinesse: For suche an one oughte he to be that taketh vpon hym to teache Christen philosophie and wisdom, whiche is onely the philo|sophie that can no skill of any pryde or statelynesse.

[ The texte.] One of the two which heard Iohn speake and folowed him, was Andrew, Simon Peters brother. The same found his brother Simon first, & sayeth vnto him: we haue found Mes|sias (which is by interpretacion anoynted) and brought him to Iesus. And Iesus beheld him, and sayd: Thou art Simon the sonne of Ionas, thou shalte bee called Cephas, which is by interpretacion a stone.

As concerning these two, whiche had folowed Iesus by the counsayl of Iohn, the one of them was Andrew, Simon Peters elder brother: to whiche Peter, although he were the younger, yet for the excellēt feruencie of his faith, Iesus afterwarde did promise him the keyes of the kyngdome of heauen:



and committed his shepe to be fedde of hym, after he had thryse professed hys loue towards Iesu. The godly loue of the ghospell hath thys difference from that which man of himselfe is inclined vnto, that if it haue gotten any notable trea|sure, it hydeth it not, or enuieth other: for manye thynke that they dooe not pos|sesse that thyng, which is common to other aswell as to themselues: but thys godly loue reioyceth that the commoditie therof shoulde be common to many. Andrew being much comforted with so great felicitie, for asmuche as by the report of Iohn, but much more by the familiar comunicacion of Iesu hym|selfe, he found it true that Iesus was y<sup>t</sup> heauenly Lambe, which onely should take away the sinnes of the world, that he was the sonne of GOD, the onely redemer of mankynde: and that also he was Christe whiche was promised of the Prophetes, and looked for so manye hundred yeres beefore: the sayde An|drew (I say) as soone as he had found Simon Peter his brother, whose pre|sence he desyred greatlye, for thys purpose, that Peter whome he knewe dyd looke for Christe with greate feruencie,\* myghte be made partaker of the feli|citie of that assured knowledge whiche Andrewe hymselfe had of Christe: We haue founde (sayeth he) that Messias, whome the Prophetes had promysed shoulde bee redemer of the worlde. And Messias in the Sirians tounge is as muche to say as Christe, that is to vnderstande anoynted: because that anoynting perteineth to kynges and priestes. But Christe was the onelye anoynted of God, to hym onely all power was geuen both in heauen and yearth, and he onely was y<sup>e</sup> priest eternally after Melchisedechs ordre, which hath reconciled God to mankynde with the sacrifice of hys bodye. Symon beeing glad of so

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pleasaunte and welcome a message, and not satisfyed onely to haue heardest, ioyfully preaseth hymselfe also to see Iesu.\* Andrew who had already proued the gentlenes and graciousnesse of Iesu, furthwith broughte Simon to hym. And when Iesus behelde Peter, he did not onely vewe his face, wherein neuer|thelesse did shine a purenes of hert, but he rather looked vpon his minde which was endued with doouelyke simplicitie: and thereby apte to receyue the grace of the ghospell.\* The sayde Iesus takyng pleasure in hys pure affeccion, dooeth tell the name of Peters father (by that declaryng how nothyng was hydden from hym) and therewithall prayseth the godly simplicitie of Peters minde, gathering an argument thereof, by the propertie of hys fathers name: and by the darke sence of the chaungeing of Peters owne name, he telleth be|fore that in time to come, there shall be in hym stablenesse of inuyncible faythe. For Ionas is asmuch to saye, as a dooue or grace. Simon, by interpretacion, signifieth obedient, for out of the obedience of Moses law, is had some furthe|raunce to the fayth of the gospels. Therefore after that Iesus had looked vpon hym,\* he doeth lyke both

hys present simplicitie, and also doeth sum what open, as you woulde saye darkely, his stedfastnesse to come, saying: Thou arte that Simon the sonne of Ioanna, right aptly agreyng both to thyne owne name, and thy fathers: But hereafter when this fayth shall haue gathered strength, that it may be able to stand stable and vnshaken against al temptacions of the deiuill,\* thou shalte be called Cephas, whiche in Greke is as muche to saye as Peter, in Latine▪ *saxum*, and in Englishe a stone. And this was the firste instruccion and principle of Christes church: this was also the first beginning of the schole of the ghospell.

[ The texte.] The day folowing, Iesus would goe into Galile, and found Philip, and saieth vnto him: folow me, Philip was of Bethsaida, the cite of Andrew and Peter. Philip founde Nathanael and saieth vnto him: We haue found him of whom Moses in the law and in the prophetes did write. Iesus the sonne of Ioseph of Nazareth. And Nathanael said vnto him: Can there any good thing come out of Nazareth? Philip sayeth to him: Come & see.

The day after, it pleased Iesus to goe into Galile, whche was least set by of al the prouinces of Iewrie, because no man of any great renoume or fame, had at any tyme come from thence: and yet neuerthelesse Esay dyd prophecie before that the light of the ghospell should first appeare and haue hys begynning about y<sup>e</sup> place. Also the diuine counsayl thought it good so to be, because he woulde beginne his churche of meane persones, vntaught and vnlearned, borne and come out of a countrey that was barayne, and of no regarde. For both Peter and Andrew, whiche without calling folowed Christe, were men of Galile: and that the one brother did perswade and drawe the other to Iesu, was a fortunate pronosticacion of the churche nowe newly beginning, whiche consisteth in brotherly charitie and mutual concorde. Therefore when Iesus should goe his way into Galile, hauing alreadye two disciples of Gallile to wayte vpon hym, because he myghte come sum what the better accompanied, he taketh to hym two other also of the same countrey, and of lyke nobilitie. For Iesus founde one called Philip borne in Bethsaida a cite of Gallile, whiche is nye vnto the lake of Genazareth being the countrey of Andrew and Simon,\* to whome the name of Peter was added. Furthermore in that they were all of one countrey, it betokeneth the concorde and agreement of the

ghospell: And that the diuersities of all maner of people, should be ioyned and brought together into one churche, as it wer into one cite. Philip semed to haue met with Christe by chaunce, but the very thyng in dede was doen altogether by the prouidence of God, whiche had eternallye decreed and

appoynted, whome he woulde haue to be y<sup>e</sup> first rulers and beginners of  
 his church. Therefore Iesus sayed to Philip when he met with him: folow  
 me. He taried nothyng at all,\* but byan by folowed Iesus▪ of whome alredy  
 he had knowen many thynges, both by the witnesse of Iohn, and also by the  
 common rumour of the people. The woord of the speaker was of so great  
 effect, and the mind of the hearer was ready of hys owne good will. It  
 chaunced verely, that as Andrew had allured and drawen hys brother  
 Simon, so Philip nowe reioy|sing that he was in the seruice of Iesu,\* when he  
 had found Nathanaell, whome he knew to be wondrefully desyrous of  
 Messias cummyng, for whiche cause he was woont very diligentllye to marke  
 and obserue in the prophecies of the lawe and the Prophetes, from whence  
 and when the same Messias shoulde come, Philip (I say) because he would  
 make Nathanaell partaker of that ioye wherin he did reioyce withall his  
 hert,\* sayeth vnto hym: We haue found that true Messias of whome Moses  
 hath written, that there should a Prophet rise out of the kinred of Israel, &  
 of whome the prophecies of the Prophetes hath vttered and declared so  
 many thynges: Thys is Iesus the sonne of Ioseph of Nazareth, for al that time  
 euery man toke Iesus to be Iosephs sonne, and he was better knowen by  
 that name then by the name of Marie hys mother. Moreouer he was called  
 emong the cōmon sorte a Nazarean, not that he was borne there, for  
 Bethleem was halowed with hys birth and infancie, but because he was  
 conuersaunt and brought vp there of a childe, with his parentes. When  
 Nathanael hearde this, truely he lyketh wel the most ioyfull tydinges: but he  
 is offēded with y<sup>t</sup> doubt, wherwith he was secretly troubled, through the  
 prophecie,\* whiche (as euery man knew) doeth promise that Christ shoulde  
 come furth out of Bethleem: therfore he desyring to be taught more  
 certainly, sayeth vnto Philip: Can any good thing come out of Nazareth? of  
 the whiche towne the prophecies of the Prophetes hath made no mencion?  
 When Philip himselfe being yet vntaught, and hauing no farther knowledge  
 but hys plaine simple faith,\* could not discusse this hard matier, he aduiseth  
 and allureth Nathanaell to goe to Iesu the fountayn it selfe, not doubtyng  
 but that he woulde beleue as soone as he had seene and heard him. If you  
 doubt (sayeth he) to creldite me, come your selfe and see.

[ The texte.] Iesus, sawe Nathanael cumming to him and sayeth of him: beholde a  
 right Israelite, in whome is no guile. Nathanael saieth vnto him: Whence  
 knowest thou me: Iesus aun|swered, and said vnto him: Before that Philip  
 called the, when thou wast vnder the figge tree, I saw the. Nathanael  
 aunswered and saide vnto him: Rabbi, thou art euen the very sonne of God,  
 thou art the king of Israel.

And Iesus who as yet was of no fame or renoume by working any mil|racles,  
 sumwhat to open his godlye power by the knowlage he had of secrete  
 thynges,\* whē he behelde Nathanael cūmyng toward hym, turned to his  
 dys|ciples, before Philip gaue hym any warning of hym, & before he named

hym, and shewed Nathanaell to them, saying: Behold a verye Israelite in dede, in whome there is no guile. In these wordes Iesus did both prayse the true meaining beliefe of Nathanael, and also his pure desyre to haue knowlage, where[as

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they which vntruelly doe boast themselues to be Israelites, are wont to be busy and curious of a desyre they haue to lay matters to mennes charge. Na|thanaell perceiuing that Iesus shewed by these wordes,\* how that he knewe well inough the comunicacion which was betwene Philip and him concer|ning Iesus hymselfe, & meruaylyng how this came to his knowledge, for as yet he toke Iesus to be none other but mā, sayth vnto him: how knowest thou me? But Iesus yet declaring more evidently how he knew the thoughtes of men, were they neuer so secret, sayth: before Philip called the when thou wast vnder the figtree, I had already sene the. The cōmunicaciō was but betwene them two, and there was no witnes by, that could make any relacion thereof. The place was expressed, and the figtree was noted and spoken of by y<sup>e</sup> way in a mistery, as a thing priuie and of counsel to his firste fault (that is to saye, of hys vnbeliefe) whiche faute they must nedes leaue, that will knowe Christ. It was manifest by these argumentes that Iesus knewe the matter of theyr whole comunicacyon, wherof neuerthesse he maketh no great rehearsall, lest he should seme to vp braide hym with his lacke of fayth, which was sham fast, and asked the question of a good symple mynde. Assone as Nathanaell hearde these thinges, who was perswaded, that the secretes of the hearte was open to god onely, and that the thing which he heard was more than man could do, nowe beeyng nothyng offended with the doubte concernyng the name of the place of Christes birth,\* he gaue his verdit of hym, saying: maister. Thou arte the very sonne of god, by whom the father hath determined to deliuer his peo|ple. Thou art that king of Israel whiche was long a goe promised by the prophecies of the Prophetes.

[ The texte.] Iesus aunswered and said vnto him: because I say de vnto thee, I saw thee vnder the figtree, thou beleuest. Thou shalt see greater thinges than these. And he sayeth vnto him: Uerely, verely, I say vnto you, hereafter shall ye see heauen open, and the aungels of god ascending and descending ouer the sonne of man.

Iesus gladly enbracing the mannes so ready and chereful fayth, and his so euangelicall profession, doeth stablishe also the opynyon that Nathanaell had of him. And now more evidently declaring his godly nature, sayth: Thou hast hereby conceiued a beliefe that I am the very Messias & king of Israel,

which was promised, because I tolde thee howe I sawe thee euen then when thou wast with Philip vnder the figtree, and therefore thou hast a very good opinion of me: In tyme to come thou shalt see more appaunte sygnes, whereby thyne opinion of me may encrease.\* And forthwithall Iesus turned hym to his other disciples, (of whome as yet, neuer a one did iudge of hym according to hys dignitie) and he sayde vnto them. Take thys for a suretie, hereafter y<sup>e</sup> shall see the heauens open and the aungels of God ascendyng and descendyng ouer the sonne of manne. By thys derke saying, our Lorde Iesus did styrre vp the fayth of his disciples, which although it were simple and vncorrupted, yet was it not fully enstructed,\* and besyde that far from the perfect knowledge of the excellencie of Christ: He did styrre vp their faith (I say) to the looking for of greater miracles, and therby to haue higher knowledge. For althoughe the disciples did fantasie, as it were in a dreame, some thing to be in Christ passing mannes nature, whereat they marueiled: neuerthelesse they dyd not as yet vtterly beleue that the fulnesse of the Godhead was in hym. Nathanaell dyd confesse the selfesame thinges whiche Peter dyd after confesse: But because hys

meaning was not lyke Peters, he had not therefore lyke aunswere that Peter had, whiche was: Upon this stone I will buylde my churche. And to thee wyl I geue the keyes of the kingdōe of heauen. And in very dede for because some that were very mē, are called the sonnes of god in holy scripture, for their great holines, and other besides Christ also did many times se before, thinges which shoulde folowe, by the inspiracyon of the holy ghoste: therefore it is not to bee marueiled at, if Christe knewe without relacion of any other, what was doene secretly betwene the two disciples. Furthermore in that he called hym kyng of Israell, intending thereby to honour Iesus, as it were with an hye and gloryous tittle, it declareth that euen as yet he dreamed of a worldelye kyngdome. And to haue a kingdome in thys worlde is but a very base & an earthly thing: But it is a thyng of far more honour to bee kyng of all the whole worlde, and also of aungels. This thing mente Christe when he sayde that the aungels as ministers diligent to doe seruice, should ascende, and descende ouer the sonne of man. And although the disciples did not yet vnderstande at that tyme this sayling of Iesu, neuerthelesse he dyd hyde it and layed it vp in theyr myndes, as a seede whiche shoulde bryng forth the fruite in due tyme: For afterwarde we knew how the aungels dyd often knowledge hym to bee kyng of all thynges by theyr obedient seruice, as whan Gabriel brought tidinges of his concepcion, when they song at hys natiuitie: Glory be to god that is aboue: when at diuerse tymes they appearing to Ioseph, did procure the safegarde of the childe, when they did hym seruice after he was tempted of the deuyll, when they dyd coumfort hym in his conflict at the tyme he swe<sup>t</sup> water and bloud:

and whiles they did often appeare in the tyme of hys resurreccion: Agayne also, when in all mens sight he was taken vp into heauen, the aungels wer present, as suerties of the promise of his returne. And that in dede shalbe doen most specially, whē he shal come in the cloudes with the maiestie of his father, and with the whole hoste and company of aunge•s, to iudge bothe quicke and dead: and to deliuer a kingdome to god the father.

¶ The .ii. Chapter.

[ The texte.] And the third day there was a mariage in Cana a cite of Galile: and the mother of Iesus was there. and Iesus was called and his disciples vnto the mariage. And when the wine fayled, the mother of Iesus saith vnto him: they haue no wine. Iesus sayth vnto her: wo|man what haue I to doe with thee? myne houre is not yet come.

**A**Nd Iesus had not taryed long in Galile, but thorowe working of a miracle he begā to declare y<sup>e</sup> Iohns wit|nes of him was not vntrue. In dede Iesus was better knowen in Galile then in other countreys of Iewrie,\* but yet they had no notable opiniō of him, when as at y<sup>e</sup> time also euen his brethren and kinsfolkes had no right iudgement of him. Therfore the third day after he came to Galile, there was a solemne mariage made in Cana, which is a toune of y<sup>e</sup> countrey. Iesus mother was biddē to this wedding, because she was of alyāuce to thē. And by this occasiō Iesus hīselfe also was biddē, & his fower disciples w<sup>t</sup> hī, which he had gathe|red

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together a litle before. Now then when y<sup>e</sup> feast was at the hottest, and the bridgrome for lacke of wyne was lyke to be abashed, as if he had made but a nygardely feast: And besides that it was to be feared leste hys geastes care|fulnesse for lacke of wyne shoulde make the feaste the lesse cherefull:\* Marie the mother of Iesu of a certain womanly carefulnes desyring to haue this discō|moditie remedied, seing that already by manye tokens and also by the witnes|ses of Iohn she was not ignorant of the power of her sonne, she is bold to cal vpō him, saying: Sonne, they haue no wine. In that she dare speake to him, it declared her motherly auctoritie: And in that she dooeth not prescribe nor ap|poynte any thyng to him, what she would haue doen, it sheweth her reuerence towarde her sonne. But Iesus intendyng now to take in hande the heauenly busines of the ghospell, whereof he would haue hys father to be the onely auc|tour, suffereth not mans auctoritie to be mixte therewith.\* For he dyd not my|racles for this purpose to please the

affeccions of hys kynsfolkes, but to cause his spiritual doctrine to be the better beleued through corporal sygnes and to|kens, amonges the vnfaythfull people of that countrey. Therefore he aunswel|reth his mother sumwhat roughly, not that he did not loue her entierely being suche a one as she was, consyderynge he loued all mankynde so muche, but to thentent y<sup>t</sup> he would kepe his auctoritie of working miracles fre from world|ly affeccions, and to cause the whole glory therof to be ascribed to the power of God. For this was a thing expediente for mans saluacion, whiche Iesus dyd greatly thyrst for and couet.\* Therefore not vtterly denying hys mother, but del|claring that she had litle to doe with y<sup>e</sup> busines he went about, he aunswereth her: woman what haue I to doe with the? I haue a time appoynted me of my father, when and after what sorte I should weorke the saluacion of mankind, that time is not yet come. Hitherto I haue shewed my self obedient to thy wil, from hens forth I must doe all thinges according to my fathers will, and not after mans prescript and appoyntmente. In other thinges thou hast bene my mother, hereafter I wil take thee but as a woman, as often as I am occupied about my fathers businesse. Whensoeuer his glorie shal be to be serued, I shal not nede thy calling vpon. I wil doe of mine own good wil, y<sup>t</sup> which y<sup>e</sup> thing it selfe shal require. I haue a time appoynted me of my father. So before y<sup>t</sup> time also, whē he was but a childe, he tolde his mother of y<sup>t</sup> she did interrupt hym, when he was disputing in y<sup>e</sup> tēple. And of the like thing againe he warned her, whē she bad one cal him furth to her, whiles he was preaching emōg y<sup>e</sup> people.

[ The Texte.] His mother sayeth vnto the ministers. Whatsoeuer he sayeth vnto you doe it. And there were standing there si•e waterpottes of stone, after y<sup>e</sup> maner of the purifying of y<sup>e</sup> Iewes, conteyning two or thre firkius a piece. Iesus sayth vnto them: fill the waterpottes with water. And they filled them vp to the brimme. And he sayeth vnto them: drawe out now and beare vnto the gouernour of the feast. And they bare it.

But Marie the mother of Iesu, beyng neither offended with her sonnes aun|swere, although it were sumwat roughe, nor in the meane tyme mystrustyng either his goodnes or hys power, maketh no aunswere agayn, but calleth the seruauntes of the house to her, and secretly in theyr eares sayeth thus vnto thē: Doe ye,\* whatsoeuer he shall bid you doe. Undoubtedly the godly pitifull care|fulnes of his mother, did procure that, lest y<sup>e</sup>seruauntes lacke of belefe, or their vnready seruice, should be a let wherby that whiche lacked at the feast should not be amended. But how and what time y<sup>e</sup> thing should be dooen, she holding her peace leaueth it secretly to hir sonnes wil and appointment. These thinges



wer not doen by chaunce, but Iesus deferred the miracle for y<sup>e</sup>nonest, because the lacke of wine should be the better perceiued of euery body, and shoulde be well sene to bee geuen for necessitie, and not for any vayne boasting or glorye: For so our Lord wrought all hys miracles, that he semed not to doe them for thaffeccion of any worldly praise,\* but to succour & relieue men of their eiuelles and griefes: he did them so temperatly & in so due ordre, that they could not be don more faithfully nor with more trueth. Therefore now whiles the geastes taried and were carefull for lacke of wine, Iesus perceyuyng the tyme to bee come that he should be knowen to his own, commaundeth the seruauntes to fyll with water sixe pottes of stone, which stode there for this purpose, that if any, according to y<sup>e</sup> custome of the Iewes, would clense himself with washing, he might haue plentie of water ready, forasmuche as that countrey was very drye, & in fewe places well watered with fountaynes & running riuers. Thys truely did cause the miracle also to be rather beleued, because y<sup>e</sup>vse of those wa|terpottes was a solemne thyng emong the Iewes. And the sayd pottes neuer receyued any other licour but water. Moreouer the greatnesse of y<sup>e</sup> vessels set|foorth the belefe of the miracle, for they contened two or three firkens a piece, so that they could not easily bee remoued out of theyr place. The seruaūtes did obey him and filled the waterpottes with water, as they were commaūded e|uen to the brimme. Whē that was doen, because he would haue no witnesses of the miracle,\* he commaunded them to drawe out of the waterpottes and to offer that whiche they had drawen, to hym that was the chiefe ruler & had the ordreyng of the feast. And this Iesus did, partely because the ruler was sober, for he that hath the charge committed to hym to see all thinges wel furnished, is euer wont to abstayn from wyne, whiles other folkes doe drinke: And par|tely because he being well skilled in tast, and hauing a fyne iudgement therein, myght more trewely geue verdite of the wyne thē the rest of y<sup>e</sup>geastes, whose tastes myght seme to bee dulled with drynking of muche wyne before.

[ The texte.] ¶When the ruler of the feaste had tasted the water that was turned into wyne, & knew not whence it was (but the ministers which drew the water knew) he calleth the bryde|grome and sayeth vnto hym. Euery man at the beginning doeth set furthe good wine, & when men be drunke, then that whiche is wurse: but thou hast kept the good wyne vntill now. This beginning of miracles did Iesus in Cana of Galile, and shewed his glorie; and his disciples beleued on hym.

But as soone as the ruler of the feast had tasted of the wine, that was turned out of water, & knew not where they drewe it, suspecting the fame to be in the seruauntes, that cōtrary to the custome of other, they deferred to bring in such wine vntil the latter end of the feast, he calleth the bridgrome to hym, desyring to know of him by what occasion y<sup>e</sup> fault chaunsed. Others

(sayeth he) which make a solemne feast, at the beginning thereof, bryng to the table of the beste sortes of wine, afterward whē their geastes being already drunke haue their mouthes out of tast, & powre in drinke vntemperatly, thē they bring & serue of the wurst sort. But thou cōtrariwise hast reserued vnto the end of y<sup>e</sup> feast, this wine which is better & more pleasaunt than any y<sup>t</sup> was serued yet. And by this o<sup>•</sup>casiō y<sup>e</sup> miracle of y<sup>e</sup> thing y<sup>t</sup> was doē, spred abrod litle by litle emonges mal<sup>••</sup>. And afterward by examining the seruantes of this thing, it was knowen that the water was not onely turned into wyne, but also into very good wine. And as for the waterpottes they had no mistrust, but that they were onely de|licate

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and ordeyned for water. The seruantes put water to water, and filled them vp to the brimme, & after they had drawen of the same which they pow|red into the vessels, they offered it to the gouernour of y<sup>e</sup> feast, who was sobre. The bridgrome knoweth well inough that there was no such wine prouyded nor prepared. They wente to the waterpots and found them ful of y<sup>e</sup> selfesame good wyne.\* With this dede our Lorde Iesus began the working and setting foorth of his miracles in Cana a towne of Galile, intending by litle and litle to shew furth tokens of his godly power to the worlde. For first of all this thing was doen in a matier not very weightie & also priuatly, yea & almost to please his mother and kinsfolkes withal: whiche had him in lesse admiracion because they were his familiars & of his kinne. And this miracle was not much noted of very manye, but afterwarde it grewe to bee hadde in greater credite with moe: yet in the meane while y<sup>e</sup> fayth of his disciples y<sup>t</sup> were present was stabl|shed concerning Iesu, who hauing promised greater thinges, perfourmed that whiche he had promised. And besides that, this miracle (wherby he framed as it were a beginning to y<sup>e</sup> rest that he should do afterward) was not in vain. For firste of all he woulde honour the mariage with his presence, knowing before|hand that in tyme to come there should be some which would condemne it as an vnpure & filthye thing, whereas an honourable mariage and vndefiled bed, is a thyng most acceptable to God. Moreouer Iesus dyd as it were shadowe vnto vs by a certayn figure, that thing, whiche he then chiefly went aboute. For now was the tyme come y<sup>t</sup> in steade of the vnsauery & waterishe lettre of Moses lawe, we should drinke the pleasaunt wyne of the spirite of the gospel, by reasō that Christ turned into our more welth that thing which was with|out strength & vnprofitable. For the law was not only vnsauery to y<sup>e</sup> Iewes without Christ, but also hurtfull & deadly. They which haue not beleued in the ghospel, doe stil drinke of the water of Moses law, but they, which haue bele|ued Christe doe happely waxe warme, & growe liuely toward the loue of hea|uenly lyfe, through the moyst & swete licour of his heauenly doctrine.

And this was not doen before that Christ had ioyned vnto him the church  
hys spouse. Also the mother of Iesu was present there, representing the  
forme of the sinalgogue, whose autoritie is diminished, yet she telleth the  
lacke of the wyne, but she her selfe doeth not remedy it. Neuertheles she  
was for our behoufe mother vnto him, which doth reioyce and coumforte  
our mindes with the swete wine of his spirite. The names of the places also  
do agree to the mistery of y<sup>e</sup> thing. For Cana of Galile betokeneth possessiō  
of a ready passage frō one place to an other. For now was y<sup>e</sup> original  
beginning of a new people gathered together, which should remoue from  
the letter of the lawe, to the spirite of the ghospell, from the world, to  
heauen.

[ The texte.] ¶After this he went downe to Capernaum, he and his mother, and his  
brethren, and his disciples: and there continued not many dayes▪

After Iesus by thys miracle had begonne to declare his mightie power  
e|monges his kinsfolkes in a towne of smal renoume, he went downe to  
Caper|naum. That citie is in the selfesame Galile of the Gentiles, all ryottouse  
and swelling in pryde, by reason of the plentie of riches therin: beyng also  
nye vn|to the lake of Genazareth and in the coastes of zabulon and  
Neptalim. But according to the wisdom of the ghospel, that thing which is  
highly esteemed in the world, is abiect, and litle set by afore God. Iesus  
mother with his bre|thren

and disciples went down thither with him, but they taryed there very fewe  
dayes. Neyther was there any miracle doen in that place. But this bene|fit  
semed to be doen in the meane time, for his mothers & kinsfolkes pleasure:  
whō now he would no longer cary about with him, for asmuch as he would  
take in hand greater thynges, because that worldly affeccion and loue  
should challenge vnto it no parte of those thinges whiche were doen for the  
glorye of the heauenly father.

[ The texte.] And the Iewes Easter was euen at hande: and Iesus went vp to  
Hierusalem, and found sitting in the tēple those that solde oxen & shepe, &  
doues, & changers of money. And when he had made as it were a scourge of  
small coardes, he droue them al out of the tēple, with the shepe and oxen, and  
powred out the chaung•ers mo•ey, and ouerthrewe the tables. And sayd vnto  
thē that solde dooues: haue these thinges hence, and make not my fathers  
house a house of marchaundies. And his disciples remembred it that is  
written: the zeale of thine house hath euen eaten me.

Therefore Iesus leauyng his kynsfolkes behynde at Capernaum, seeketh time and place mete to declare openly hys power and auctoritie, which he had receiued of his heauenly father, & not of men. For euen then the most high and solemne feast of the Iewes was at hand, which is called Easter, and after the Hebrewe tounge, is as much to say as a passing ouer. They did kepe this day as an holy feast euery yere in the remembraunce of the olde story: because their elders had safelye passed ouer oute of Egipte: when they wente into the lande whiche God had promised them. But now that thing whiche they did honour but in figure, was doen in dede by Christ, y<sup>t</sup> is to say, he now brought to passe that men hauing forsaken the darkenes of errorrs, and cloude of sinne, should be remoued, and brought, through the fayth of the gospel, o innocencie, light and immortalitie: forasmuch therfore as at that time there was at Ierusalem a great number of people which out of al the partes of Sirya did assēble there againste that feastful day, Iesus wente thither nowe going vp towards hys fathers busines,\* wheras before he went down to Capernaū to obey & please his kinsfolks withal. And furthwith he goeth into the temple, which place is wont to be ofte gone to of a religiouse minde, to serue god therin: And verelye Christ was the maister of true religion, who when he entered into the temple which was ordeyned for deuout religion & wurshipping of god, founde there thapparaunce not of a tēple, but rather of a market place. For he founde verye many there which in y<sup>t</sup> holy place did exercise themselues about filthie,\* yea & sinful gaine, & so turned into robbery that which was ordeined to geue occasiō of godly religion. For to thintēt that straungiers might haue somewhat to oflfer, they solde to them of an hye pryce, shepe, oxen dooues, & other suche lyke thinges, whiche (according to the custome of y<sup>e</sup>Iewes) were woonte to be oflfered or geuen to the priestes: but in the meane while y<sup>e</sup> sellers bargained with the priestes and leuites that the sayd priestes & leuites should sel agayne to thē by a lesse pryce, the selvesame beastes that the priestes had receyued of them which had offered, whiche thing the sellers did, because they myghte sell those beastes agayn to other straungiers with a double gaine. So it was brought to passe that by powling the straungers, the filthie gayne whiche rose double by selling one thing twyse, shoulde be deuyded betwene the merchautes and the ministers of the temple. And to haue more quicke and readye mar|chaundise, ther was presente, according to the custome of their cōmon market, chaungers of money and bankers, such as did chaunge the greater coynes for

money of smaller coyne, or golde for siluer, or els did exchange strange coyne for coyne of that place. And thereby also they had shamefull gayne, litle dy|feryng from vsurie. Iesus then declaryng by hys very acte how great a pestillence corrupt desyre of lucre is to the church, and howe far al they

ought to be from thys disease, which professe themselues rulers of religyon of the gossell, made him (as it wer) a scourge of smal cordes, as though he would driue dog|ges out of goddes temple. And both with great indignacion and auctoritie, he droue them all out of the temple, displacyng and throwyng downe bothe the merchauntes and their wares: And did not onely put out the men, but also the shepe, and oxen, that there shoulde remayne behynde no suche filthie baggage.

Yea and besydes that, he scattered abroad the chaungers money vpon the ground, and ouerthrew also their boardes, teaching how these thinges ought vtterly to be troden vnder foote of the wurshippers of true religiō. Moreouer as if he had bene moued with indignacion therat, he sayd to them which sould the dooues: haue these thinges hence: and make not my fathers house an house of marchaundise. And hys disciples when they sawe Iesus, beyng at all other times quiete and meke, here now how earnestly he chased out those which did vnsemely vse and defyle the godly religion of the temple with theyr fowle and sinnefull gayne, the disciples, I say, remembred the prophecie whiche is in the three score and eyght psalme. The zeale of thy house hath euen eaten me.

[ The texte.] Then aunswered the Iewes and sayd vnto him: what token shewest thou vnto vs, seeing that thou doest these thinges? Iesus aunswered and sayed vnto them: destroy this tēple, and in three daies I will reare it vp.

But as for the Iewes when they had hearde that he namyng his fathers house, did as it were by a certayne peculier and singular way, declare himselfe to be the sonne of god, and saw hym also so hyely take vpon hym openlye and in apparaunce to be so very angrye with them, whiche semed to further bothe the priestes profite, & also the religiouse seruice of god, they crie out vpon hym and saye: If god be thy father, and if thou wilt reuenge the contempte and inliurie of thy father, doe sōe miracle y<sup>t</sup> we may perceyue thou doest these thinges by the auctoritie of thy father. If thou doest these thinges by thyne owne auc|toritie it is presumpcion: And if thou dost them by goddes autoritie, what to|ken shewest thou that we may beleue thee? But Iesus knowing y<sup>t</sup> they would slaunder him in case he had wrought any miracle to shew himselfe therby, seelyng he neuer yet did any miracle but onely to succoure them that lacked helpe in theyr nede, to thintente y<sup>t</sup> the same thyng whiche was a proufe of hys godly power, should be also a benefit & helpe vnto the necessitie of man, he promised thē a tokē vnder a parable, which tokē if he had thē opēly declared, they would not haue beleued, in so much as they did not beleue it whē it was doē in dede. The tokē was cōcerning his death & resurrecciō. The same was also signified by Ionas, which tokē Iesus had promised after he had doen many miracles, & also at such time as they required him to shew sū tokē y<sup>t</sup> should cū frō heauē. But now he promiseth (although more darkely) y<sup>t</sup> selfesame token to

thē, who as yet were but ignoraū: The tēple wherin they were at that time, occasioned him to say as he did: of the which tēple y<sup>•</sup> Iewes dyd boast thēselues beyond measure.\* Breake down this temple, sayth he, & in three dayes I wil set it vp algayn. This parable not so much as his Apostles did vnderstand. But at lēghth whē they had knowē & sene his resurrecciō, they perceiued the meaning of his

saying, by theeffect of the thing it selfe: For Iesus ment it by the temple of hys owne body, whiche they through their malice should pul downe, by putting it to death: & he by his godly power, should raise it vp again within thre daies. The Iewes thought thys saying not onely to fonde and without reason, but also vngodly and wi<sup>•</sup>ked. For it was an vngodly thyng to commaund a temple of so great religion to bee broken: and to set vp agayne within three dayes so laboriouse a building, semed to be a saying contrarye to all reason.

[ The texte.] Then sayde the Iewes: xlvi. yeres was this temple a building, and wilt thou reare it vp in three dayes! But he spake of the temple of hys bodye. Assone therefore as he was risen from deathe agayn, his disciples remembred that he had thus sayd: And they beleued the scripture and the woordes whiche Iesus had sayde.

And as they vnderstode the thing, so they answered accordingly, saying: Men labored very sore y<sup>e</sup> space of .xlvj. yeres after that the Babiloniās had brought Iewry into captiuitie to repayre this temple, and wilt thou set it vp again in thre daies? Our lord Iesus made no aunswer to that obieccion, knowing that he should haue doen no good, in case he had made playne his darke saying, whē not so much as his owne disciples, yea, after they were instructed by his doing of so many miracles, & his so manifolde preachinges, could abide to heare hys death spoken of, nor beleue the mistery of his resurreccion. Yet this saying did cleue and remayne still, as a certayne seede in the myndes of the hearers: but it brought furth sundry fruites in soondry persones. For the Iewes kepyng the same still in theyr remembraunce, did lay thys saying to hys charge before the wicked priestes, as a cryine worthy of deathe. The disciples in as much as at that time they could not vnderstande it, yet bearing it in theyr mindes, dyd meruayl what it should meane vntyl the tyme that after hys resurreccion the holy ghost taught them how Christ by the name of the temple,\* ment his own bodye that was muche more holy then the temple, whiche the Iewes dydde honour so religiously: for so muche as the fulnesse of the godheade dyd dwell therein. And yet emongeste them it was sacrilege to defile and violate that temple of stone: but they were nothing afraied synfully to throw downe the most holy

temple of hys moste holy and precious bodye. Howbeit Iesus the verye Salomon who had builded this temple for his owne selfe, of the virgin Malrie, did restore it agayne within three dayes after they had pulled it downe, according to the prophecies of the prophetes. Therfore the disciples conferring the scryptures with Iesus saying at thys tyme, \* dyd perceyue thys hys resur|reccion to be the greatest token wherby he declared to the Iewes his godhed. For albeit we haue red that some men haue risen againe from death to life, yet no man did raise vp himselfe to life but onely our lord Iesus. For he onely had power in himselfe to leaue his life and to reuiue it agayn, when he would. And so by these principles & beginniges, Iesus did sti|re vp al the Iewes mindes to loke for greater thinges in hym against theyr hye feast, which was nowe at hande.

[ The texte.] When he was in Ierusalē at Ester, in the feast day, many beleued on his name whē they saw his miracles which he did: but Iesus did not commit himselfe vnto them because he knew al men, & neded not that any mā should testify of him: for he knew what was in mā.

But after y<sup>t</sup> he had taried at Ierusalem certayn dayes of the feaste of Ester, & by his miracles and doctrine had, as it were, sowed some sedes of the faythe

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of the gospel, many being moued rather with the miracles whiche he did thē with his woordes, did credite his saying: and beleued him to bee the sonne of god, whome he preached himselfe to be. For the Iewes be not so much moued with reason as with the sight of miracles: but Iesus then shewyng to vs the very forme and fashion of a teacher of the gospel, to whose wisdom it apper|teyneth not euen at the firste to commit to the myndes of ignoraunte persones all the misteries of his hye doctrine, whose gētlenesse it behoueth to beare with, and to suffer them that be yet but weake and vnperfit vntill they may attayne to hier thinges: Iesus, I say, because he knewe theyr fayth was yet but wa|uering and vnperfite, and theyr myndes not hable to receyue the mysteres of the wisdom of the gospel, he dyd not auenture himselfe emong the common sort, lest the peoples affections should be sodainly altered, where by some com|mocion were like to rise. For there were many that were sore vexed with this auctoritie of Iesus, specially they whiche dyd suppose that hys doctryne and glory shoulde hinder theyr lucre and auctoritie. The enuie of the Phariseis and Scribes had not yet brast foorth into open slaundering of hym, but neuerthe|lesse they kepte enuie and malice close in theyr heartes, deceitfullye sekyng oc|casion to hurte hym. And therfore because at this time Iesus coulde dooe litle good emong them, lest he should geue euil persones occasyon of greater euyll, he withdrewe himselfe from them,



forasmuch as he knew the secret thoughtes of them all, neither neded he to bee tolde any thyng of any manne. For he, who was ignoraunte in nothing, knewe euen of hymselfe the verye secrecie of euery man there. Neyther yet in the meane whyle dyd Iesus make any prouisyon to saue himselfe, who willyngly came of veraye purpose to suffer deathe for the saluacion of the world, but he toke away from theyr malice occasyon wherby they shoulde els haue sinned.

¶ The .iii. Chapter.

[ The texte.] ¶ There was a man of the phariseis named Nicodemus a ruler of the Iewes. Thesame came to Iesus by night and said vnto him: Rabbi, we know that thou art a teacher come from god, for no man coulde doe suche miracles, as thou doest, except god were with him.

**A**mongest many whiche had conceiued some good opiñion of Iesu by seing him do his miracles, there was a certain man called Nicodemus, who was of y<sup>e</sup> pharilseis secte: and one of the noumber of them whiche were taken emong the Iewes for chiefe rulers. Thys Nico|demus knowing right wel that there were many of his ordre and secte, which did enuie Iesu, and lay in waite to doe hym displeasure, went vnto Iesu, but it was in the night tyme: declaring by that dede how he was as yet but weake & wauering in hys loue toward Iesu: whome although here|tofore he had in great admiracion,\* neuertheles he woulde not for hys sake sus|tayne anye losse of hys own renoume & glory emong men: nor yet for his loue would he be brought to be hated & enuied of his own cumpany: but this came rather of feare then of vngodlines, and surely more of worldly shamefastnes, then of frowardnesse: and of trueth this maner of shamefastnes hath so great power in some folkes myndes, that they whiche can litle regarde bothe theyr

goodes and their lyfe, cannot ouercome this kinde of affection, which is spe|cially graffed in those hertes that be naturally disposed to gentlenes. For he which was the chieftest emong the rulers of the Iewes, was ashamed to bee taken for poore Iesus disciple. And he who was placed in y<sup>e</sup> hiest seate of the Synagogue, feared to be put out of that place. But Iesus the moste milde and gentle teacher, who doeth not breake the broused reede, nor quenche the smokyng flaxe, did not repel or refuse the saied Nicodemus, that came to sallute hym, though he were both fearfull and came out of due tyme, but doeth curteously receiue hym who was doubtlesse a weake spirited manne, but yet without malyce, and for that

cause worthy to be promoted lytle by lytle, to higher thinges. Now byanby Nicodemus declaring how much he had profited by seyng Iesus doe his miracles, maketh suite to gette his good will with this preface. Maister, saieth he, we doe already evidently perceiue this thy doctrine not to be suche as the Phari•eis is, for the thyng it selfe dooeth shewe that thine autoritie of preaching is geuen the not of man but of God. For no manne coulde doe these miracles, which thou doest except God were present with hym and did helpe hym. Nicodemus dyd set forth this opinion concernyng Iesus, as an hye and great estimacion, howbeit it was farre vn|der his dignitie: for Nicodemus supposed him to be none other, but summe Prophete whom God dyd fauour, and was present with in the doing of his miracles, as though he had not wrought them by his owne power.

[ The texte.] Iesus answered and sayed vnto him: verily verily I saye vnto the: except a manne bee borne frō aboue, he cannot see the kyngdome of God Nicodemus sayeth vnto hym: howe can a man be borne, when he is olde? can he entre into his mothers wombe and be borne againe?

But Iesus doeth neither reprove Nicodemus vnperfite opinion cōcerning him, neither doeth he forthwith boast of his owne greatnes: but with gentle and frēdly behauiour, litle by litle bringeth him that is so apte, & easy to bee taught, vnto further knowledge of more secrete misteries of the euāgelicall doctrine. The Iewes which had as yet drūke but only of y<sup>e</sup> water of Moses lawe, whiche had knowen nothyng els but the baptisme of Iohn, neither had they yet tasted the wyne of the euangelicall doctrine, nor had been baptysed by the spirite and fyer: The Iewes (I say) vnderstode all thynges carnally, and for that cause were very rude & vnfit for the Philosophie of the gospel, whiche •s all spiritual. Therefore our lorde did not cast him in the teeth with his ignoraunce, nor with his halting minde on both sides, in that he did par|tely apply himselfe to the worlde, & partely to God, nor yet spake that thing to him which afterwarde he required of his disciples, when they were come to more knowledge, saying to them: whosoever shalbe ashamed of me afore men, I will be also ashamed of hym before my father. Our lorde, I say, did lay none of these forsaied thynges to his charge, but by his darke sayinges he causeth Nicodemus to vtter his ignoraūce, to the entent that litle by litle he may instruct him, and bring him from carnal affeccion to spirituall vnder|standing. Nicodemus (sayth he) take this for a very suertie, \* except a man be borne again new, & as it were chaūged into a new man, he cānot see the king|dome of God: So very new is this doctrine which thou desirest to learne of me. Forasmuche as Nicodemus thought that saying to be to no purpose, he aunswereth in dede ignorauntly and grossely, but neuerthelesse simply and plainly, saying: how is it possible that a man beyng already of so many yeres

as I am, can be borne again? Canne it any waye be brought to passe that he should entre into his mothers wombe, and come thence again and so be borne a newe?

[ The texte.] Iesus answereth: verily verily I saye vnto the, except a man be borne of water and of the spirite, he cannot entre into the kyngdome of God. That whiche is borne of the flesh is flesh, and that whiche is borne of the spirite is spirite.

Iesus beyng not offended euen with this so grosse an aunswere, vouchesaueth gētelly to enterprete and declare what it is to be borne a new, or from aboue. Nicodemus (sayth he) the thing that I haue saied to the is most true. He that hath a will and desire to be hable to receiue the euangelical doctrine, must be borne again: <sup>\*</sup> but the maner of byrthe that I speake of, is after an o|ther sorte: for it is not carnall but spirituall, and it doeth not consist in multiplying of bodyes by generacion, but in turnyng of sowles into a new forme: neither by this byrth be we made again the children of mē, but y<sup>e</sup> children of God. Therefore be wel assured (as I toulde you euē now) that excepte a man be borne again by water & the holy gost, <sup>\*</sup> & of a carnall mā become spirituall, he cannot entre into the kingdom of God which is altogether spiritual. Lyke is borne of the lyke. That which is borne of the flesh, is none other thyng thē flesh: but that which is borne of the spirite is spirite. And verily as much difference as is betwene the flesh, & the spirite, betwene y<sup>e</sup> body & God, so much is this generaciō (wherof I speake) more excellent then that which bringeth forth one body out of an other. They which be borne after y<sup>e</sup> flesh, doe sauer none other thing but the flesh, nor beleue any thing to be, but y<sup>t</sup> which they fele and perceiue w<sup>t</sup>their senses. But those thinges which be not seen, be moste ex|cellent, and of greatest strength, where as the flesh is weake and impotent.

[ The texte.] Meruayle not thou that I sayed to the, ye must be borne from aboue: The wynde bloweth where it li•teth, and thou hearest the sounde therof, but canst not tell whence it cummeth or whyther it goeth. So is euery one that is borne of the spirite.

Wherefore saying that there be two sundry wayes how to be borne: there is no cause why thou shouldest meruaile that the same veray man, <sup>\*</sup> which is once borne naturally after the flesh, wherby he might be the child of a man, should be borne again of the spirite inuisible, that thereby he maye be the childe of God, who is a spirite, & also might be made apte for the kyngdom of heauen whiche is spirituall and not carnal. But if thou doest not yet vnderstand me, take vnto the a similitude of suche thynges as be sumwhat

agreable to spiri|tuall thynges,\* and yet may be perceiued with our bodily senses. God in very d•de is a moste sincere and pure spirite, and very far of, from all bodily sen|ses: but this ayre, wherby we be cōserued in life, & wherof we fele so great strength and profit, is called a spirite or wynde, bycause in cōparison of our bodies it is right subtile and fyne: but this kinde of spirite the wynde, is not stayed at mannes wil and pleasure, but of his owne violence is caryed why|ther soeuer he list: spreading it selfe ouer all thynges, and putting into corpo|rall thynges a meruailous force and strength. Sumtyme it bryngeth lyfe, sumtime death: it is otherwhyle calme and still, and otherwhile more boyste|ous & violent: sumtyme it bloweth out of the East, sumtime out of y<sup>e</sup> West, sumtime out of one part of the world, sumtime out of another, shewing him|selfe by theeffect therof: & so thou hearest the soūd of it whē thou seest no body at all, nor any thyng whiche thou canst catche or lay hand vpon: thou percey|uest

that it is present, yet doest thou not see it when it cummeth, nor to what place it conueyeth it selfe when it goeth from thee.\* This spiritual birth is of lyke sorte. The spirite of God doth raiſhe & transforme the myndes of men by secrete inspiraciōs: Therefore there is felt an vneffable strength & efficacie, and yet the thyng whiche is doen is not perceyued with our iyes. And they whiche be thus borne again, be not now led with a worldly & carnal spirite, but with the spirite of God, whiche geueth life to all thinges and gouerneth thesame.

[ The texte.] Nicodemus answered and sayed vnto him: How can these thinges be? Iesus answered and sayed vnto hym: Art thou a maister in Israel and knowest not these thinges?

Nicodemus being as yet rude and grosse, did not repugne against Iesus, but not perceyuing the meanyng of his woordes, and desirouse also to haue those thynges, which he had heard, more plainly declared, sayeth to Iesus: By what meanes can these thinges be brought to passe that a man of bodily substaunce should be turned into a spirite by a newe byrthe,\* and of God bee borne godlyke? Nowe Iesus to declare that those thinges which pertaine to the heauenly doctrine are not perceiued with mans reason, but rather are cō|prehended with fayth, and shewyng lykewyse that the philosophers of the world being proude of their naturall wytte, were vnapt to be taught these thinges, yea & the Phariseis also whiche stoutly professed the litterall sence of the lawe,\* when in dede they knewe not the spiritual meanyng therof: but to declare therefore that this his doctrine is thesame wisdom which the father of heauen would hyde from worldly persones, & open to

them which as tou|chyng the world, are simple witted, & taken for fooles: Iesus (I say) maketh this answer to Nicodemus saying: thou art taken for a maister in Israel, and professest thy selfe to be a teacher of the people, & art thou ignoraunt in these thinges which thou oughtest most chiefly to knowe? how farre of then are the common sorte of people from spirituall doctrine, if thou being so great a tealcher of the people, doest not vnderstād these thinges? but in the meane while it shal profit thee to beleue that thing which thou canst not vnderstād. Faith shall cause the to feele and perceiue these thinges although thou seest thē not: for if thy witte cannot serue thee, to come to the full knowledge of the nature and violence of this worldly ayre, when thou felest it with thy sences, howe shalt thou attaine to the knowledge of these thinges which are farre hier and further of from al bodily senses? For truly in as much as they be godly, they doe farre passe and surmounte the capacitie of mennes myndes, except theyr myndes be inspired with the holy ghoste.

[ The texte.] Uerily verily we speake as we doe knowe, and testifie that we haue seen, and ye receyue not our witnes. If I haue toulde you yearthly thinges, and ye beleue not, how shall ye beleue yf I tell you of heauenly thynges?

But thou mayest surely and safely beleue me whiche doe not onely by in|spiracion feele these thynges that be heauenly, or haue only heard them after such sorte as the Prophetes did (of whose numbere thou takest me to be one) but we speake thinges wherof we haue full proufe & sure knowledge,\* yea & we beare witnes to you in earthe of y<sup>e</sup> thing which we haue seen in hea|uen. But ye which be not yet borne again by the spirite, doe not beleue these spirituall thinges. Ye beleue a man when he heareth witnes of those thinges which he hath seen w<sup>t</sup> his bodely iyes, & yet ye doe not credit him, who being

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heauenly himselfe, hath seen heauenly thinges with his spirituall iyes. As heauenly thinges be of more certaintie then earthly thinges: so they be more assuredly perceyued of hym which hath heauenly iyes. Uerily our Lord Ie|sus spake these thynges couertly and darkely, signifying that he was natu|rally God, although he caryed about a mortall body: and to shewe also that this witnes which Nicodemus did attribute to hym as an hye thing (that is to say that he was sent from God) was farre vnder Iesus dignitie, after his sorte of meanyng whiche he spake it: for Nicodemus as yet iudged no higher thing of Iesu, but that he was sent from God as we reade other Prophetes haue been, and in suche wyse as Iohn also was sent from God. But the sonne of God was after an higher sorte sent from God, who alwaie had been with God the father, before he was sent: yea and euē then was

with the father as touching his godhead: by reason wherof, he neuer departed from the father. And for because those thinges which hertofore Iesus had spoken cōcerning how to be borne a new by water & spirite, might appere to grosse or rude for the highnes of this misterie, that is to say how Gods nature & mans should be vnited together in one person, that thesame person should lyue in earth a very mortall man, and be so immortall God still remaynyng with his father in heauen: Therfore (I say) Iesus spake further, saying: If you, by reasō of your carnal and fleshly minde, doe not beleue me speakyng to you as yet but of earthly thinges, how will ye beleue me, if I shal tel you those thinges that be altogether heauenly? which neuertheles both I my selfe haue seen, & kno|wen more assuredly then ye knowe these thynges which ye see with your boldily iyes.

[ The texte.] And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of manne whiche is in heauen. And as Moses lifted vp the serpente in the wildernes, euen so must the sunne of manne be lifte vp: that whosoeuer beleueth in hym, peryshe not but haue e|ternall lyfe.

For who emong eyther menne or angels was euer able to ascende vp to heauen, there to beholde celestiall thynges, and presently to looke vpon the diuine nature as it is in dede? \* No mā at al ascendeth vp into this heauen, but the sonne of man, who came downe from heauen into the earth: and the very same doeth yet still remaine in heauen, beyng neuer seperate from the perfite beholding of the godhead, albeit in the meane while he semeth here in earth, to be base & litle regarded. But thus it was thought mete to y<sup>e</sup> determinaciō of God, to declare his glory to y<sup>e</sup> world by worldly reproche, & lowe estate: to thintent y<sup>t</sup> by the very same way, men after they haue forsakē false glory: should make haste to the true and eternall glory. And if any manne aske what necessitie compelled the sonne of God to come downe from heauen, & to lyue here in earth as a poore abiecte persō: truly none other thing was cause ther|of, but the moste hye and excellent loue of God the father toward mankynd, for whose saluaciō he hath geuen his only begotten sonne to suffer death, yea and suche a death as is moste shameful after the worldes estimaciō, his will was to bestow & geue one for the saluaciō of al men. \* Nicodemus (sayth he) let not this thyng seme to thee to be suddayne and straunge, this is the very thyng which Moses by a figure did signifie should come, when, at such time as the people did perishe thorow the vehement inuasion of serpentes, he did hang vp a brasen serpent vpon a stake: that whosoeuer had loked therupon, should be safe from the deadly biting of the serpētes. Therfore as that brasen

serpent hauing in dede the likenes of a venemous beaste, but yet beyng so voyde of all venome, that it did also helpe others whiche were poysoned, was hanged vp in the desert, that all men might see it, for their safetie: so muste the sonne of man be exalted, to th<sup>o</sup>ntent that all, which thorowe faith shall lifte vp theyr iyes vnto hym, maye be deliuered frō the deadly poyson of synne, that not onely the people of Israel, but generally what manne so euer with a pure herte putteth his full truste in hym, should not perishe, as subiect to sinne which brin|geth euerlastyng death: but thorow the death of one innocent, shoulde obtayne eternall lyfe. Trulye our lorde Iesus by this maner of darke sayinges opened to Nicodemus the misterie of his manhed, and of redemyng the worlde by the crosse: albeit he was not yet able to receyue and vnderstande these thynges. In the meane while declaryng therewithall, howe great difference was betwene them whiche did reade the lawe after a carnall sence consideryng nothyng but the plaine story therof, and them, whiche by inspiracion of the holye ghoste (of whom heretofore we haue spoken) did perceyue the mistical sence that lo<sup>o</sup>eth hid, couered ouer with the texte. But neuertheles our lorde Iesus did then, as it wer, sowe seedes of fayth into Nicodemus minde: that hereafter he might per|ceiue this thyng to haue been doen not by casualtie or chaunce, but by the ap|poyntment of God: and so the good seede beyng receyued into apte grounde, might bryng furth in due tyme, the fruite of faith, not only in Nicodemus hert, whiche did heare these thynges, but also in all theyr myndes, vnto whom these thynges should be declared by his reporte.

[ The texte.] For God so loued the worlde, that he gaue his onely begotten sonne, that whosoeuer beleueth in hym, should not perishe, but haue euerlastyng life. For God sent not his sonne into the worlde, to condemne the worlde, but that the worlde thorow him might be saued. He that beleueth in hym is not condemned. But he that beleueth not is condemned alreadye, because he hath not beleued in the name of the onely begotten sonne of god.

For who would haue beleued the charitie of God to haue been so greate towardes the worlde beyng rebell to hym,\* and giltye of so many great faultes, that not onely he did not reuenge the vngraciouse actes that had been commit|ted therin, but also sent downe his onely sonne from heauen into earth, and del|liuered hym to suffre death: yea euen the moste shamefull death of the crosse, to thintente that what man soeuer would beleue in him, wer he Iewe, Grecian, or neuer so barbarouse, should not perishe, but obtayne eternall lyfe, thorowe the fayth of the ghospel. For albeit that in tyme to come the father should iudge the vniuersall worlde by his sonne at his last cummyng, yet at this tyme, whiche is appoynted for mercie, God hath not sente his sonne to condemne the worlde for the wicked dedes therof, but by his death to geue free saluacion to the worlde thorow faith.\* And leste any body perishyng wilfully, should haue wherby to ex|cuse their owne malice, there is geuen to al folkes an easie entrie to



saluacion. For satisfaccion of the faultes committed before, is not required: neither yet ob|seruacion of the law, nor circumcision: only he that beleueth in hym shall not be condemned: \* forasmuche as he hath embraced that thing, by the whiche eternal saluacion is geuen to all folkes, be thei neuer so muche burdened with synnes, so that thesame person after he hath professed the ghospell, dooe abstayne from the euil dedes of his former life, and laboure to go forward, to perfect godlines according to the doctrine of him, whose name he hath professed: but whosoeuer contemnyng so great charitie of God towardes hym, and putting from him|selfe the saluacion that was freely offred hym, doeth not beleue the ghospell: he

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hath no nede to be iudged of any body, forasmuche as he doeth openly condēne himselfe, and reiectyng the thyng, wherby he mighte attaine eternall lyfe, maketh hymselfe giltye of eternall payne. God hath offred saluacion to all folkes by his onely begottē sonne, and y<sup>t</sup> thorow faithe, to thyntent we maie knowlege and wurshyp hym as the auctour of saluacion, and put the hope of all oure fellicitie in hym. Whosoeuer refuseth thus to do and despiseth the goodnes of god beyng so readie to be had, and dishonoreth his sonne, whom the father woulde haue to be honored, and also estemeth as nothyng his death that he suffred for vs, that person (I saye) doeth declare himselfe euen in very dede to be woorthy of euerlastyng punishment. For who perceyueth not hym to perishe of good right, and thorow his owne faute, whiche willingly & wittingly doeth embrace that thing, by the which he perisheth, and resisteth that thyng, wherby he might haue recouered health?

[ The texte.] And this is the condemnacion, that light is come into the worlde, and men loued darkenes more then lighte, because their dedes were euill: for euery man that euill dooeth, hateth the light, neither cummeth he to the light lest his dedes should be reprobud: but he that dooeth trueth, cūmeth to the light that his dedes maye be knowē how that they are wrought in god.

Errorr and synnes be the darkenes of myndes, and synnes doe ingender euerlastyng death. The sonne of God is the lighte of the worlde: for the lighte is trueth, \* to beleue him is euerlastyng health. Therefore when thorowe the bountifull goodnes of God, light came into the worlde, whiche was blynded thorowe lacke of knowledge of the trueth, and with innumerable vices, to thin|tent that the trueth beyng knowen, it should be conuerted and saued: yet men loued theyr owne darkenes, more then the lyght that was sente from heauen. If the sicke man perishe, whiche hideth his disease from the phisician, because he would not be holpen, dooeth not

he geue iudgemente of hymselfe that he pelrisheth thorowe his owne faute? So menne that were altogether geuen to the worlde, did refuse the light when it was offred them▪ because their workes were euill. For as he whiche committeth a shamefull acte, dooeth loue the darke nighte\* and shunneth the light of the sunne, leste his deedes should be knowen, so thei whiche know themselues giltye, hate the light of the euangelical trueth, by the whiche all foule and naughtie doinges are bewrayed, because thei might be amended: for he cannot be holpen that loueth his disease. The sinner must m•slyke himself, that he may please God. But he whose workes be good, loueth the light of the sunne, that he maye be commended for his well doying. So he that hath a good cōscience, or at least he whiche desyreth to be healed, and doeth not dissemble or coloure his synnes:\* (for this is also a kynde of trueth to know|lege the euill that is in thee, and to couet the good thyng which thou lackest) he, I saye, doeth willyngly offre hymselfe to the light of the gospell, that his wor|kes maye be made manyfest: and those dedes which be good maye be praysed, bycause they procede not from the spirite of the worlde, but from God: and those whiche be euill maye be corrected and amended. But they whiche doe presumptuously attribute to themselues perfit righteousnes by the obseruac|ion of the lawe, when inwardly their myndes swimme in vices, they also which sette their felicitie in the defenses of worldly wisdom, and in the commodities of this worlde, eyther they lyue in great darkenes in case they belieue this in their herte, or els they liue in greater darkenes, yf they being blinded with

their naughtie affeccions, doe stifly vphold and mainteine that thyng, which they perceyue to be euill; and obstinately refuse that thyng which they see to be helthfull. Our lorde Iesus dyd (as it were) lay vp in store certain seedes of suche like misteries, in Nicodemus harte. And verily this is that Nicodemus, which afterwarde did defende and aunswer for Iesu, against the false surmises of the Phariseis by meane of his autoritie, saying, howe no manne ought to be condēned, but vpō due prose of his actes. This is he also which dyd honour his buriall with his seruice, when he was dead.

[ The texte.] After these thinges came Iesus and his disciples into the lande of Iewry, & there he taried with them, and baptised, and Iohn also baptised in Enon besides Salim, because there was much water there: and they came & were baptised, for Iohn was not yet cast in pryson. And there arose a question betwene Iohns disciples and the Iewes about purifying. And they came vnto Iohn, & sayed vnto him: Rabbi, he that was with the beyonde Iordan (to whom thou barest witnes) beholde thesame baptiseth, and all men come to hym.

Iesus then, after he had laied these foundations of the glory of the ghos|pel in Galile,<sup>\*</sup> and Ierusalem, to thintent he might more and more be knowne abrode, went into the lande of Iewry, which countrey had his proper name of Iudas the autor of that tribe, of the which Iesus lineally descended. And there he taried a lytle whyle with his disciples, beginnyng his euangelicall preaching with thesame principles wherwith Iohn had begun. For he dyd allure them to penaunce, & did baptise them. And at that tyme also Iohn dyd stil baptise, for Herode had not yet put him in prisō. But now he did not bap|tise in Iordan as he was wounte to doe, but in a place lesse notable, whiche was called Enon,<sup>\*</sup> not farre from Salim, (whiche signifieth in the Syrians tongue, guishyng streames of water) by the reason wherof, there was plētie of water to baptise the people withal. Many did come to that place, & were baptised of Iohn: Sum went to Iesus, and were baptised of his disciples. And by this occasiō certain Iohns disciples did enuy Iesu, forasmuch as concerning he himselfe was lately baptised of Iohn: & had behaued himselfe as though he had been his disciple, & also had been cōmēded & set furth to the people by his witnes, he would now sodainly make himselfe equall to him: yea & moreouer preferre himselfe before hym, in that his disciples did take vpon them the thyng,<sup>\*</sup> which hitherto none but Iohn had doen. And first of al they laboured to withdraw the people frō the baptisme of Iesus disciples, & went about to perswade them that Iohns baptisme was of more effecte, in washyng awaye of synnes,<sup>\*</sup> then the baptisme of Iesu. When they coulde not perswade the people to beleue this, they wente to Iohn, makyng their com|playnt to him, thinking that he would be miscontented therewith, and by sum meanes stay this their grieffe & grudge. But this worldly affecciō of Iohns disciples, did y<sup>e</sup> more set furth Christes glory, & caused Iohn to testifie more manifestly of Christ. And they doe cōplaine of the matter w<sup>t</sup> these woordes. Maister (say they) he that was lately w<sup>t</sup> you,<sup>\*</sup> when you did baptise besydes Iordan, & was baptised of you himselfe, yea & euen he whom ye did cōmend with your witnes emonges the multitude, when he was vnknowē to al fol|kes, now taketh vpon him to doe as you did, that is to say, to baptise opēly: and all menne runne on heapes to him, by which thyng it must nedes come to passe, that by hym thyne autoritie shall be darkened. Iohns disciples spake

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these thynges of a certaine carnall affeccion, desiryng to haue their maisters glory and renoume to be dayly increased, and for this cause they dyd enuy Christe, whose autoritie semed to hynder Iohns estimacion.

[ The texte.] Iohn aunswered and sayed: A man can receyue nothyng excepte it be geuen hym from hea|uen. Ye your selues are witnesses, howe that I sayed: I am

not Christe, but am sente before hym. He that hath the bryde, is the bridegrome, but the frende of the bridegrome which stan|deth, and heareth hym, reioyseth greatly, because of the bridegromes voyce. This my ioy therfore is fulfilled: he must encrease, but I must decrease.

When Iohn had heard these thinges, he did so goe about to remedie the e|uill desyre of his disciples, that he dyd not onely shewe himselfe not to take greuously that the dayly increase of Iesus glory should darken his, but also did greatly reioyce therat. He shewed that he had fully accompyshed the of|fice that he was charged withall, & that now Christes tyme was come, who should performe thinges far more excellent. Therefore he answereth on this wise. Why will ye glory in me, of a carnall and worldly affeccion? doe ye delsyre that I should make my selfe greater then I am? Man can haue nothyng, except it be geuen hym from aboue.\* For these thinges be not doen by mannes helpe and strength, but by the autoritie of God: that office which he hath as|signed to me, according to my habilitie, thesame haue I perfourmed fayth|fully. I haue doen the office of a goer before: I haue allured and prouoked men to penaunce, warnyng them that the kyngdome of heauen was at hande. With the baptisme of water I haue prepared many to the baptisme of the spirite and fier: \* I haue shewed you whom ye ought to folowe from hence forth, & of whom ye must aske perfecte health. If ye regard myne autoritie, why doe ye not geue credite to my woordes? your selves can beare recorde, that I haue diuerse times openly confessed my selfe not to be Christe, whom many toke me to be: neyther y<sup>t</sup> I was sente for any other purpose but that I going before, should make redy the waye for him against he came. I am his seruaunt, he is Lord of all thynges. But if he now begin to be knowen to the worlde, & that his fame and renoume doeth derken myne, I reioyce that my witnes was true. For I did only wish & desire, that my seruice myght growe to that ende and effecte.\* For as the bryde is his by right, whiche is the very bridegrome in dede, and yet he whiche is not the bridegrome but onely his frende, doeth not enuy the bridegromes felicitie, nor taketh his spouse from him, but reioyseth on his behalfe, whom he loueth in his herte: and holdyng his peace standeth by him, & also with great ioy of mynde heareth the voice of the bridegrome whiles he talketh with his spouse: so I, who haue wished for nothing more, then that he should knowen to be so great a man, as of trueth he is, & that I should be no more taken for a greater man than I am in dede, doe greatly reioyce, in that I perceiue this matter to haue so good suc|cesse. Of right he must encrease, which hitherto hath been reputed to be much lesse, then he is in dede. And it is mere that I should decrease, who haue allwaye be taken to be greater then I was. Thus it is expedient for mans sal|uacion, both that myne estimacion should be darkened, and his glory should dayly growe greater: and that my disciples should leaue me, & goe to him: in comparison of whose power, myne is but weake and of none effecte. And my baptisme is as farre vnderneath his, as fire is of more might then water.

[ The texte.] He that cummeth from on hye, is aboue all. He that is of the yearth, is yearthly, and spealketh of the yearth: He that cummeth from heauen is aboue al, and what he hath seen & heard,

that he testifieth, & no mā receiueth his testimonie. He that hath receiued his testimonie, hath set to his scale, that God is true: for he whom God hath sent speaketh the woordes of God.

It is mete that yearthly thinges should geue place to heauenly, worldely to Godly, vnperfite to thynges perfite. He that cummeth from the earth, is earthly, and speaketh thinges that be earthly and base. For what other thing can man speake but thynges pertayning to man? \* but he whiche is come from heauē excelleth al men, be they neuer so great. We haue receyued but a small knowledge of heauenly thinges, & as we are able, so we testifie: but he doeth beare witnes moste faithfully emong men, of that thyng whiche he hath seen and heard in heauen with his father. And men haue me in admiracion, who am muche his inferiour, but no man almoste receiueth his witnes: they doe require me that am but a seruaunt, to beare recorde of hym. And they refuse the witnes that he beareth of his father. And in dede yf any bodie doe not trust me, he doeth but mistrust a man: yf any doe not beleue hym, whiche is the only sonne, as the father hath witnessed with his owne voice, that person maketh God a lier. The Iewes doe wurship the father, and they contemne and dishonor his sonne whom he sent: howbeit euery reproche & iniury doen to the sonne redoūdeth to the father. Therefore whosoeuer receiueth the witnes of the sonne, he geuing credit to the sonne, doeth certainly affirme God to be true, whiche speaketh in the sonne. For the sonne which is sent from the fa|ther, speaketh not the woordes of a mā, but the woordes of God. God hath spoken bothe by the Prophetes, and also hath made euery man partaker of his spirite, accordyng as they haue been able to receyue it. But God hath ge|uen his spirite to this his onely sonne, not after any certaine measure, but he hath powred vpō him, the whole fulnes of his spirite, so that the father hath nothyng, but the sonne hath thesame.

[ The texte.] The father loueth the sonne, and hath geuen all thynges into his hande. He that beleueth on the sonne hath euerlastyng lyfe. He that beleueth not the sonne, shall not see lyfe, but the wrath of God abideth on hym.

And whatsoeuer the incredulitie of men would take from the sonne, the fa|ther imputeth it to be taken from himselfe: for the father loueth his only sōne most intierly, \* and hath put in his hande, the whole summe of all thynges, not depriuing himselfe of his owne power, but maketh that vertue

and power which he hath, common to both. And what thing soeuer God hath willed to geue and bestowe vpon mankynde, his pleasure was to geue it by his sonne. And verily he offreth to all men no small or meane thyng, for he offreth euer|lastyng lyfe, but by hym whiche is the only fountayne of eternall lyfe: how|beit that person maketh hymselfe vnapte to receyue this so excellent a gyfte, whiche refuseth to take it. And surely he refuseth it, whiche doeth not beleue that the sonne can geue and perfourme that whiche he promiseth. Moreouer he doeth charge the father with vntrueth, as who sayeth he should promise by his sonne vaine & vntrue thinges. Therefore the rewarde of belefe is great: and the punishment of vnbelefe is fierce and terrible. For of trueth, whosoe|uer putteth his hope and trust in the sonne, hath already the sonne, and who|so hath the sonne,<sup>\*</sup> hath eternall lyfe. Contrariwyse he that trusteth not in the sonne, forasmuch as he hath, as it were closed vp his owne iyes, that he can|not behold the light, he shall not see lyfe, because this lyght is the lyfe of men: but he continewyng in his sinnes, remaineth bounde, and gyltie of the ven|geaunce and wrath of God, that is to say, euerlastyng death.

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The .iiii. Chapter.

[ The text.] As soone as the Lorde knewe howe the Phariseis had heard that Iesus made and bap|tysed moe disciples then Iohn (though that Iesus himselfe baptised not, but his disciples) he leaft Iewry, and departed againe into Galile.

**A**Nd so Iohn with these woordes corrected the vnmesurable loue and affecion of his disciples toward hymselfe, and their euill and wicked opinion concernyng Iesus: secretly prouokynge them, that they should leaue him, and now folowe Iesus, of whom all men ought to aske al thynges. Therefore when Iesus (frō whom nothyng at all was hid) dyd perceiue the like thing to haue chaunced to him, which is wonte to happen emongest men, that is to saye, that enuy foloweth prayse and renoume, and also that now already the Phariseis took in euyl parte, that he should allure and drawe to hym many disciples, and that more people had recourse to his baptisme thē to Iohns, although in dede not Ie|sus himselfe, but his disciples did baptise. (Euen thē declaring y<sup>t</sup> to preache the gospel was a more excellent office, then to baptise.) And the Phariseis were so muche the more greued & displeased, because his disciples dyd take so muche vpon them as they scantly would haue suffred Iohn to haue doen, to whom they dyd attribute very muche: Iesus, I saye, partly because he would not prouoke, sharpen, and stiere vp theyr enuy, in case he should haue longer taried there and therby should seme to haue contemned them, partly because at that tyme he would as it

were shewe before, that in the tyme to come, after the Iewes had refused and repelled the grace of the ghospell, it should be brought and geuen to the Gentiles, he leaueth Iewry, hauyng belgunne there already the principles of the euangelicall doctrine, and prepa|reth hymselfe to returne into Galile, from whence he came.

[ The texte.] For it was so that he must nedes goe through Samaria: then came he to a citie of Sama|ria (which is called Sichar) besydes the possession that Iacob gaue to his sonne Ioseph. And there was Iacobs well. Iesus then beyng wery of this iourney, sate downe on the well. And it was about the sixte houre. And there came a woman of Samaria to drawe water. Ie|sus sayeth vnto hir: Geue me drinke. For his disciples were go• awaye vnto the towne to bye meate. Then sayeth the woman of Samaria vnto hym: howe is it, that thou beyng a Iewe, askest drinke of me which am a Samaritane? for the Iewes medle not w<sup>t</sup> the Samaritanes. Iesus aunswered & sayed vnto her, if thou knewest the gifte of God, & who is it that sayeth to the, geue me drink, thou wouldest haue asked of him, & he would haue the water of life.

But in the meane while his waye was to goe through Samaria, whiche countrey the Gentiles did in old time enhabite, after they had expulsed y<sup>e</sup> Is|raelites from thence, and brought thither straungers assēbled out of diuerse places to dwel there. \* The Samaritanes being at last taught of God by ma|ny troubles & afflictions, did partely embrace the religion of the Iewes, for they began to wurship one God, although after a contrary sorte, & also they referred their petigrew vnto Iacob, Abrahams sonnes sonne, because he the sayed Iacob dwelled in times past emōges the Caldeis. The Samaritanes did receiue Moses bokes only, but the Prophetes they did not allowe. And that people toke their name of the mount Samor. \* Therfore the Iewes dyd beare cruell and common hatred agaynst them, remembryng howe once they wonne theyr countrey by violence, and had put the inhabitauntes therof out of theyr dwellyng places. And also forbecause of theyr contrary rites and customes, in most parte of thinges. For they had so receyued Moses lawe, y<sup>t</sup> yet there did remayne many tokēs of their old supersticiō. Therfore whē Ie|sus

was cum to a citie of Samaria called Sichar, and he lacked meate (for the disciples dyd so muche attende vpon theyr maister, that they had made no pro|uision for any vitels) Iesus himselfe went not into the myddes of the citie, be|cause he would not geue a iuste occasion to the Iewes to laie to his charge, that hauyng forsaken the Israelites, he dyd goe to the heathen and wicked Gētiles, as afterwarde in great despite they called hym Samaritane,



and a man posses|sed with a deuill, but he suffered his disciples to go into the cite to bye meate. He himselfe taryed there alone, partly to looke for and abide the returne of his disciples, and partely because he would not be absente when occasion shoulde serue him to do a miracle. For he knewe afore what should happen after: and there was that porcion of ground whiche Iacob had geuen Ioseph his sōne to possesse. The place was holy and famous emōges the Samaritanes for the memoriall of the olde storie, because Leui and Simeon hadde reuenged in that place the vilanye of the rauishyng of Dina with a great slaughter and destruc|cion of the inhabitauntes there. There was also a wel very notable among the people, euen for because Iacob had digged it, in whom, as I sayde before, the Samaritanes do glory as in theyr first progenitour & auctour of their linage. Then Iesus beyng weary of his long iourney, whiche he had goen all on fore, and not on horse backe or in a wagon (euen then geuing vs an exaample what maner a man a preacher of the gospel ought to be) sat hym downe there, as the place serued nigh vnto the well,\* and (as it were) refreshed hymselfe with the ayre therof. And it was then about sixe of the clocke after the Iewes computa|cion, when the sonne alreadye drawyng towarde nonetyde, dooeth with heate double the paynfulnes of Iesus labour. And by these tokens Iesus didde de|clare hymselfe to be a very man in dede, subiecte euen to the selfe same passions wherunto the bodyes of other men be subiect. In the meane whyle in came a certain woman of Samaria thither to drawe water out of thesame well, nighe vnto whiche Iesus did sit. To whom Iesus, because furthwith he woulde my|nister to her matter of comunicacion, & would go about to bring her to salua|cion vpon the occasion of that thing whiche she did herselfe, saieth in this ma|nier: Womā geue me drinke. And it chaunced well y<sup>t</sup> the Apostles in the meane while wer absent, because Iesus would speake certayne secrete thynges to her, which if he had spoken in presēce of others, it might haue been thought a point of lightnes. In the whiche thyng▪ certes the Lorde Iesus shewed and gaue to the teachers of the gospel an example of sobre behaueour and gentlenes,\* who doeth so litle disdayn to talke with a sinful woman, & one that had naughtely & vnchastely misused her body with diuerse, that also by the meanes of his being with her alone, he did prouided for the bashefulnes of the vnchast woman. The woman perceiuing by Iesus tōgue & apparell also that he was a Iewe, & kno|wyng right welt how muche the Iewes are wont to abhore the cumpanye of the Samaritanes, insomuche that they thought themselues also to be defiled when they do eyther mete or speake with any of them, she hauyng great mer|uayle that he of his owne good will called to her, and asked drynke of her aun|swereth in this wyse: How commeth this to passe, that thou beyng a Iewe (as I maye well coniecture by thy speache and garment) doest contrarie to the cu|stome of the Iewes, aske drinke of me that am a Samaritane, consyderyng that ye Iewes are wont to abhorre to haue any thyng to do with the Sama|ritanes, accomptyng it a thyng detestable to haue any familiaritie or conuer|sacion

with vs. But Iesus who did not so muche thirste for that kynde of walter (albeit as concernyng his manhed he was a thirst in dede) as he did couete the health of the soules, litle by litle doeth allure the poore woman to the know|ledge of the grace of the ghospell: aunsweryng her after this sorte by a darke saying: to the entent he might the more kindle in her a desire to learne. If thou diddest knowe, saieth he, how excellent that gifte is whiche now God doeth of|fre vnto you, and in case thou knewest hym also whiche at this presente asketh water to drinke of thee thou wouldest rather aske drinke of hym, and he coulde geue vnto thee ferre better water then this is, that is to saye, the water of lyfe.

[ The texte.] The woman saieth vnto him: Sir thou hast nothyng to drawe with, and the wel is diepe, from whence then hast thou that water of lyfe? Arte thou greater thē our father Iacob, which gaue vs the well, and he himselfe dranke therof, and his children, and his cattell? Iesus aun|swered and saied vnto her: Whosoeuer drynketh of this water, shall thirste againe: but who|soeuer drinketh of the water that I shall geue hym, shall neuer be more athirste: But the walter that I shall geue hym shall be in hym a well of water springing vp into euerlastyng lyfe. The woman sayeth vnto hym: Sir geue me of that water that I thirste not, neither come hi|ther to drawe.

Forasmuche as this was spoken of the spirite whiche the beleuers in the ghos|pell should receiue, it is no meruail thoughe a poore selie woman of Samaria did not vnderstand it, seing that Nicodemus beyng both a Iewe and a maister could not perceiue that thing, whiche Iesus had spoken sumwhat more plain|ly, concernyng being borne agayne from aboue, yea and yet did he aunswere more grossely then this woman. For he sayed: can a man when he is olde enter again into his mothers wombe, and so be borne a newe? But this woman after she had conceiued a certayn great high thyng of this saying of Iesus, (If thou knewest the gifte of God, and if thou knewest who he were, and he coulde geue thee water of life,) she was not miscontēt that he semed litle to regarde Iacobs well, whiche she had in great reuerence, neither yet did she mocke the bolde say|inges of him, which was to her both a straunger vnknownen and also a Iewe, but she desyryng to learne what this was whiche he did so set furth as a thyng straunge and notable, in token of honour calleth him Lord, as who saieth, she had alreadie conceiued no small opinion of him. But in the meane while this exaample of the woman of Samaria was thus deuised and brought to passe by the ordynaunce of gods counsel, to rebuke and declare thereby the peruerse frowardnes of the Iewes, whiche were so ferre from shewyng themselues easie to be taught of our lord Iesus, that thei did wikedly despise his benefites, and finde fault with his holsome doctrine, wheras this poore woman hauing a de|syre to be taught, did curteously and gently aunswere to al thynges, insomuche that

she taryng styll in the heate, and hauyng forgotten the thyng for whiche she came, gaue hede to his wordes, who was to her both vnknownen & a straun|ger, and of whome as yet she had heard no notable reporte. Sir, saieth she, thou doest promise vnto me water farre more excellēt then this,\* but thou hast no ves|sell wherewith to drawe thesame, and the well is diepe. Therefore, how shouldest thou come by this liuely water, which thou doest promise? Art thou greater thē our father Iacob, whome ye Iewes also haue in reuerence? He gaue this well vnto vs as a notable gift, & did so muche set by this water, that he himself was wont to drinke therof with al his familie, and also his cattel. Iesus perceyuing that the woman was apt to be taught, which did not suspect hym to be a south|sayer or an enchaunter, but some notable great man whom she thought worthy

to be compared with Iacob (a man highly esteemed of her) Iesus, I say, doeth not disdeyne to allure her by litle and litle to haue him in higher and greater estimacion, shewyng how the water wherof he did speake is spirituall, whiche should not refreshe beastes, but soules. Whoso drynketh (sayeth he) of this walter whiche the Patriarche Iacob gaue vnto you, dooeth but onely for a shorte time slake the bodily thirst, whiche within a while after will returne agayne. But to thintente that thou maiest vnderstande howe muche this gyfte of God (wherof I haue spoken) is more excellent then the gift of Iacob, & how muche the water (which I promise) is better then this water which floweth furth oute of the veines of the yearth: if any man drinke of this water which I shall geue him (if he desyre it,) he shall not thirste eternally, neyther shall any thirste euer after put hym in any ieoperdye, nor yet shall he nede from tyme to tyme anye where els to aske water, but after he hath once drunken this water, it shall re|mayne in hym which hath druncke it, and shall bryng furth in thesame a foun|taine perpetually springing vp euen vnto life euerlastyng. Iesus spake these thynges by a darke similitude, knowyng that the woman was not yet hable to receyue the ministrie of faith, by the whiche the holy ghost is geuen, who beyng once receyued, neuer failleth, but doeth styll goe forwarde whilest it bryngeth man vp to eternall life. But the simplicitie of this woman was so great, that whereas the Iewes are wont ouerthwartly and wrongfully to interprete suche maner of parables, she not vnderstanding what he saied, but yet both beleuing and louyng hym, sayed: Lord I praye the geue me parte of this water, that I be not compelled by beyng often and sundrie times a thirst, to go vnto this wel, and drawe therof. Albeit this aunswere was grosse, yet neuertheles it did de|clare that her mynde was enclined and readie to beleue.

[ The texte.] ¶Iesus saieth vnto her, goe call thy husbāde and come hither. The woman aunswered and sayed vnto hym: I haue no husbāde. Iesus sayed vnto her, thou hast well said: I haue no husbāde, for thou hast had fiue husbādes, and he whom thou now hast is not thy husbād. In that sayedst thou truely.

Therefore because she had alreadie conceyued no small opinion of Iesus, he doeth inuite and moue her further with greater tokens and proues of his godhead to thynke yet more highly of hym. Iesus then, as though he woulde not open so secrete a matier to her, vnles her husbāde wer present, commaun|deth her to call her husbāde, and bryngyng hym with her, to returne agayn to hym by and by. When the woman had heard this, thinkyng that she spake but to a man, and by the reason of womanly shamefastnes, desiryng to dissemble & hide her vicious liuyng, and with deniall of matrimonie to kepe secret her ad|uoutrie, she saieth: Sir I haue no husbāde. Here Iesus both declaryng his godhed and gentely reprouyng the womans lyfe, saieth vnto her: In that thou sayest thou hast no husbāde, thou hast tolde the trueth, for although thou hast had fyue husbādes to satisfy thy filthy luste, yet neuer a one of them was law|full, yea and euen very he whom thou now hast, is not thy lawfull husbāde. Therefore in this poynte thou hast spoken nothyng but trueth.

[ The texte.] The woman sayeth vnto hym: sir I perceyue that thou arte a Prophete. Our fathers wurshipped in this mountaine, and ye saye that in Hierusalem is the p•ace where menne oughte to wurshippe. Iesus sayeth vnto her▪ woman beleue me, the houre commeth when ye shall neither in this mountayne, nor yet at Hierusalem wurshippe the father. Ye wurshippe ye wotte not what, we knowe what we wurshippe, for saluacion cummeth of the Iewes. But the houre cummeth, and nowe it is, when the true wurshippers shall wurshyppe the

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father in spirite, and in the trueth: For suche the father also requireth to wurship hym. God is a spirite; and they that wurship him must wurship hym in spirite and in the trueth.

The woman when she perceyued the rebukeful synnes of her life, commit|ted at home, not to be hidden from Iesu, beyng a straungier and also a Iewe, who could not know by the reporte of menne, that thing whiche he did disclose, she shrynketh not away from hym, as one confounded with shame, neither is she with anger moued to answer him agayn spitefully, but so muche the more she is inflamed to haue hym in great admiracion:

wheras if Iesus had spoken any suche thyng vnto the Phariseis, they would haue cried out & said: he is an enchaunter & possessed with a deuill.\* But what aunswere made this godly sin|ner the Samaritane? Sir saieth she (as I perceiue) thou arte a prophete. The feith of the woman was come to this poynte. At the firste she calleth him but a Iewe: and meruaileth that he did no more earnestly obserue the Iewes religion, because that contrarie to the custome of other Iewes he did aske drynke of a Samaritane. Anon after she calleth him Lorde. Here nowe she attributeth vnto him the name of a Prophete, because euen of himself he knew the secretes of other.\* And at last she desyryng to learne certayne higher thynges of this prolphete, ceassed to speake of lowe and meane matters, and propoundeth to him a question, (as a thyng) to her thynkyng, impossible to be assoyled concernyng the waie and maner how to wurship God, because in this poynt the Iewes and the Samaritanes did very much disagree. For albeit bothe those kyndes of people did wurship one god, yet the Iewes had an opinion that God should be wurshipped in no place but onely at Ierusalem in the temple, as though God did no where els heare the desires of them that did praye. Cōtrariwyse the Sa|maritanes with like supersticion (but after another sorte) denyed that God should be wurshipped in any place but in the mounte Garizim, because that place was appoynted by Moses where the Patriarkes should blesse the people that kepte the commaundementes of God. And forasmuche as both these na|cions, beyng wel pleased with their owne seuerall rites and customes, did the one of them contemne the religion of the other, the woman desyred to learne of Iesus (as of a Prophete not ignoraunt in suche thynges) whiche of those two nacions had the holiest waye in seruyng of God, as one that would folow that waye whiche she should knowe to be best.

\*Therefore she sayeth: Our elders wer wont to wurship God in this mount, and they thinke it not lawfull to wurship hym in any other place, where as you Iewes contrariewyse accoumpt it abhominable to do sacrifices in high places & groues, & that it is not lawfull to wurship God any other where then at Hie|rusalem in the temple: wherof they do glorie, as though God were shut vp in a house builded with mans hand. Because this question of the womā did apper|teine to the learnyng of true godlynes, Iesus openeth & declareth to her howe that after the true and spirituall wurshippyng of god should be sette foorth by the doctrine of the ghospel, the superstitious religion of the goddes and deuils of the Gentiles should be vtterly extinguished: yea and also that the maner of the Samaritanes wurshippyng of God, should be abolyshed, whiche had no suche iudgement of god as they ought to haue: but toke hym to be as a certain special deuell, and did mixe the wurshippyng of hym with the wurshippyng of deuils, mingling and confounding together the wicked supersticion of the Gē|tiles with the wurshippyng of God, as a man should put fyer to water: and

following the said Gentiles example, did their sacrifices in hye groues and mountaines. And furthermore he shewed her that the Iewes religion which (as the time required) had been hitherto grosse and carnal: and did rather represent certain shadowes of true godlines thē very godlines it selfe, should encrease vnto more perfeccion, & that God being afterward more fully knowen through the sonne and the holy gost, should be worshipped not onely in Iurie, but through the whole worlde: yea & that in more holy temples then the temple of Hierusalē was, that is to say, in the pure myndes of mē which God had dedicate vnto himselfe with his spirite, and is not now to be pacified with the sauoure of burt offreynges of beastes, but with holy prayers, godly desires, and chaste affections. But before Iesus would open this milsterie of the godlines of the gospel: he speaketh first of feith, without which none is mete to be a hearer of the euangelicall doctryne, neyther fitte to be a worshipper of Christes religion: for faith only doeth purifie the hertes and maketh them apt to be put in trust with the secretes of heauenly wysedome. Woman (sayth he) beleue me (if thou take me for a Prophete in dede) the time is come now, when both the vnpure worshipping of the Samaritanes shall be abolyshed: and also the carnall religion of the Iewes shall be turned into better, neither shal ye hereafter worship the father in this mountayne (who is not only the God of this mountayne, but also of the whole worlde) ne yet at Ierusalem: \* but wheresoeuer shalbe the congregacion of good & godly people, there shall hereafter be Ierusalem. In the meane whyle, we Iewes doe excell you in this behalfe, that we worship God whom we know by the lawe, & whom we doe confesse to be the Lord of all thinges & all people: nor we doe not defile the worshipping of him, who is only to be honoured, with the worshipping of other Gods. You worship you cannot tell what, supposing God to be no bodies God but the Iewes & your owne, yea and ye take hym to be suche a one as would suffer hymselfe to be matched with deuyls: wheras all godly honoure is due to hym alone. The lawe hath taught the Iewes these thynges. And by Gods commaundement there was a temple builded at Ierusalem to worship one God therin, which should be a fygure of the spirituall temple. There were priestes ordayned, & also rytes and ceremonies of sacrifices as it were with certain shadowes betokening the hollynnes of the gossell. Therefore the Iewes doe excell you herin, that both we haue a better iudgement of God then you haue, & also that we doe not pollute or defile y<sup>e</sup> worshipping of him with any prophane worshippinges of other Gods. And moreouer we doe excell you in that we doe worshippe hym in a place appointed of God himselfe, & with rytes & ceremonies of his own teaching. Howbeit in y<sup>e</sup> meane while this our religion although it be not perfit, yet it is (as it were) a step or furtheraūce toward perfit honouring of God. Therefore eternall health came firste of the Iewes, to whom the Prophetes haue promised Messias to come, whiche by the meanes of the lawe haue the fygures and shadowes of the religion of the gossell. Now the tyme is come that the false religion of the Gentiles must geue place, and that both the carnall worshipping must geue glace to the spirituall worshipping of God,

and also the shadowes of the lawe to the light of the gospel. For now I tell you the tyme is at hande, yea it is alreadie presente, when true wurshippers, shall wurshippe the father not in temples, not with beastes, nor with bodily

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thynges, but in the spirite: not with shadowes, but with trueth. For God selyng he is a spirite, is not delyted with the purenes of the body, nor with the walles of the temple, neyther yet to haue beastes offered in sacrifices, but he loueth spiritual wurshippers, of whom he may be wurshipped according to the spirite and trueth. For there hath been hitherto enough attributed to the shadowes and figures of Moses lawe: Hereafter whersoever there shalbe a mynde pure from synne through the faith of the ghospel, there shalbe a wor|thy tēple for God. Whersoever there shalbe heauenly desiers, pure praiers, and holy thoughtes, there shalbe sacrifices wherwith God is pleased.

[ The texte.] The woman sayeth vnto hym: I wote that Messias shall come, which is called Christe. When he is come, he wyll tell vs all thynges. Iesus sayeth vnto her: I that speake vnto the am he. And immediately came his disciples, and meruayled that he talked with the woman, yet n • manne sayed: what meanest thou? Or why talkest thou with her? The woman then left her waterpot, and went her waye vnto the citie, and sayeth vnto the men. Come see a man whiche tolde me all thynges that euer I dyd. Is not he Christe? Then they wente out of the citie and came vnto hym.

The simple and pacient belefe of this woman of Samaria dyd so muche profite by the forsaid comunicacion of Iesu, that she nowe supposeth hym (whom first she had called a Iewe, then a Lorde, and after a Prophete) to be Messias himselfe. For the Samaritanes also by the promyse of Moses, dyd loke for that excellent Prophete to aryse & come of the Iewes. Therfore she aunswered after this sorte: I knowe that Messias shall come whom the Iewes doe loke for,\* of whom already there is a rumoure among the Iewes. Therfore when he shall come, he shall declare vnto vs all these thynges whiche thou haste spoken concernyng the newe maner of the wurshippyng of God, neither shall he suffre vs to be ignoraunte in any thyng. Iesus perceyluyng the belefe of the woman apte to be taught, and suche feruente desyre to knowe the trueth, as he had not founde the like among his countrey men the Iewes, he vouchesalueth therfore to opē and declare vnto her who he was. Thou lokest (sayeth he) for Messias to come,\* be thou assured he is come, and euen nowe thou seest hym, for I that doe talke with the am he in dede. And as soone as these thynges were spoken, his disciples returnyng from the tounne came thyther, and before they came at hym, perceyued that he tal|ked with a woman of Samaria, and dyd meruaile at his



so great gentlenes. Yet no manne durst aske hym what thyng he required of the woman, or for what cause he had talked with her. But the woman beyng amased with the saying of the Lorde Iesus, did aunswer nothing at all: but leauing her walterpote at the well (for nowe the thirsting for that water was clearely gon and forgotten, after she had tasted of the water which Christe had promised) she maketh haste towardes the citie, and of a synful Samaritane sodenly belcame a messenger, & as it were an Apostle in that she doeth declare this thing openly to all folkes, to thintent that the knowledge of many should cōfirme her feith: Come, saieth she, and see a manne to be meruailed at, & one that kno|weth all secretes, who although he be a straunger and one that I neuer sawe before, yet hath he tolde me all the secretes that I haue doen, it is possible that thesame is Messias. Trust not my woordes, proue the thyng your selues and ye shall fynde me no lyar.

[ The texte.]

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In the meane while his disciples prayed him, saying: Maister eate. He sayed vnto them: I haue meate to eate that you knowe not of. Therfore sayed the disciples emongest themsell|ues: hath any man broughte him oughte to eate? Iesus sayeth vnto them: my meate is to do the wyll of hym that hath sent me, and to finishe his worke. Saye not ye there are yet fower monethes and than cummeth haruest? Beholde I saye vnto you, lifte vp your iyes and looke on the regions for they are all white alredy vnto ha•uest, and he that reapeth receyueth re|warde, and gathereth fruite vnto life eternall, that bothe he that soweth and he that reapeth might reioyce together. And herein is the saying true that one soweth and another reapeth. I sende you to reape that, wheron you bestowed no labour. Other men laboured and yeare entred into theyr labours.

Whiles the woman did bruite abroad this rumour emonges the citizens of Sychar, in the meane tyme Iesus disciples supposyng hym to bee payned with hounge, moued hym to take suche meates as they had brought. But Iesus euery where takyng occasion to drawe men vp from the care of bodilye thinges, to the desire of spirituall thynges: lyke as he had allured and drawen the woman to the knowlage of the fayth of the ghospell by his speakyng of the water, so by the occasion of meates he prouoketh his disciples that were as yet but ignoraunt, to be diligent in preachyng the ghospel: yea and peraduenture at that time he did not so muche thyrste for the water of the well, and although he did so, yet did he more desyre and thirst for mans saluacion: neuertheles the affeccion of the woman whiche came to drawe water, gaue him occasion of this godly cōmunicacion: In lyke maner although he was then hungrie in that he was a very man,<sup>\*</sup> he was muche more hungrie to saue mankynde, for which cause he descended

from heauen. Therefore he sayed vnto his disciples whiche moued hym to take his bodily refection: I haue other meate to eate (sayeth he) and suche meate as I delite more in, then in that whiche you bryng me. His disciples meruaillyng what this saying mente, and yet not bolde to aske their maister for reuerence they bare vnto hym, leste he shoulde bee any thyng offended therewith, talked thus among themselues: what meaneth he by this? hath any other body whiles we were absent brought him any meate? But Iesus because he would nowe imprint in theyr myndes the thyng whiche he had spoken before darkely, \* sayeth nowe openly: I passe very litle (sayeth he) vpō this bodily meate. There is an other kynde of meate which I do specially care for: that is to saye, to accomplyshe that thyng for whiche cause my heauenly father hath sent me hither. This is my hounge, this is my thirst to go about the thyng which he hath comaunded me. Both the time prouoketh, & the promptnes of mens mindes to the faith of the ghospell, do also require the diligence of preachers. If you whiche doe so muche care for the welth and commoditie of y<sup>e</sup> bodies, know that haruest is at hande fower monethes after that seede tyme is past, \* how muche more ought we to regarde the tyme of our spirituall harueste? And as when the corne beginneth to grow yealow, it dooeth (as it were) relquire a fyckle, and the diligence of reapers: so yf you wyll lyfte vp your eyes and behold the corne that groweth in mens mindes, yea euen in them emonges the Samaritanes and Heathen, which make haste to the doctrine of the ghospell, ye shall perceyue the regions and countreyes on euery syde to be as it wer reapyng ripe to the haruest of the ghospell and to require our labour and dilygence. But yf the hope of yearthly fruite dooeth soone prouoke the reaper to his labour, howe muche more ought we to be forward to gather this harueste

to our father, whiche bothe shall obteyne for the reaper a ryghte large rewarde in heauen, and shall gather for God, not wheate into the barnes, but the soules of men into euerlastyng lyfe? And so it shall come to passe that bothe the sowier and the reaper shall reioyce together. For that thyng happeneth to you whiche is woont to be spoken, in a common prouerbe, one soweth and another reapeth: there is more payne and laboure aboute the tilling and sowing, \* then in the haruest and reapyng. The grounde muste be plowed, the cloddes muste be broken with the harowe, the fiede must be dunged, the sede muste bee sown, couered with earth, attended and kept, the cokle also muste be weeded out, but after whē the corne is ripe, there is not so great a do about the reapyng therof: and the fruite beyng ripe and ready doeth mitigate the tediousnesse of the laboure, but in this spirituall haruest it happeneth muche otherwyse then in the bodily haruest: for there (accordyng to the common prouerbe) as often as the fruite and commoditie of the haruest, cūmeth to another then to hym that

soweth, the reaper in dede reioyceth but the sowier is grievously vexed. In this spirituall harvest it is otherwyse, for both the sowier and the reaper reioyseth, and neyther of them lacketh theyr fruite and commoditie. I haue sent you to reape the corne, in sowyng wherof ye bestowed no labour. The prophetes haue tilled the ground with their trauaile, and haue with theyr doctrine prepared to the ghospell, the world beyng as at that time vntractable: ye nowe succede and entre vpon their labour, and goe about a thyng prepared to your hāde, by reason that the world nowe applyeth it selfe to receyue willyngly heauenly doctrine, and men goeth about to prease into the kyngdome of heauen, in manner by violence.

[ The texte.] ¶ Many of the Samaritanes of that citie, beleued on hym for the saying of the woman, whiche testified that he tolde her all that euer she dyd▪ So whē the Samaritanes were come vnto hym, they besought hym that he woulde tary with them, and he abode there two dayes. And many menne beleued because of his owne woordes, and sayed vnto the woman. Now we beleue, not because of thy saying, for we haue heard him our selues, and knowe that this is euen Christe, the sauour of the worlde.

Whiles our Lorde with the sayinges doeth exhorte his disciples towardes the business of the ghospell, the thing it selfe doeth declare that to be true which he had spoken of the corne waxing white and rype towardes the harvest. For in the citie many Samaritanes dyd beleue that Messias was come: whereas that woman had testified nothyng els of Iesu, but that he had opened and declared vnto her the secrete shamefull deedes of her life time. As yet they had neyther heard him speake, nor seen him doe any miracle. So readye was yea euen their beliefe which semed to be farre from the promisses of the Prophetes. Therefore a multitude of the Samaritanes came renning out of the citie to see him, whom the foresayed woman had so earnestly commended and sette furthe vnto them. Neither doeth his presence diminishe their opinion of hym, neither be they offended with his homely and course apparell, ne yet with his slendre trayne of his simple and vnlearned disciples: whereas the Iewes after that they had seen so many of his miracles, hearde so many of his sermons, and receyued so many commodities and benefites at his hande, did eyther falselye accuse hym, openly rebuke hym, or els chased him awaye with castyng stones at hym. In conclusion the Samaritanes vpon a womans reporte and witnesse, goe foorth to mete with a manne whiche was not of theyr owne nacion, whome

as yet they had neuer heard speake, of whom they had neuer seen any notable thyng doen,\* and yet do they require and desire him to bee contented to take a lodging in theyr citie. But what did moste gentle Iesus?

he knew the enuie of the Iewes, he knewe what hatered they bare to the Samaritanes, and yet the tyme was not come that the ghospell should be taken from them beeyng reiected for theyr inuincible lacke of beliefe, and shoulde be preached to the Gentiles. Therfore he so tempered the matter, that he neyther gaue by appa|raunt profe, any occasion to his owne countrey men the Iewes to complaine that they were despised of him, and the Samaritanes preferred before thē: consideryng the Prophecie promised that Messias should come to them: neilther yet would he vtterly disapointe the godly beliefe of the Samaritanes. For in that he went through Samaria, he did euen of very necessitie. And at theyr request, to tary there but two dayes, was good maner and gentlenes, wherewith no manne of right coulde fynde faulte. And nowe when they had heard Iesus, many moe there dyd beleue, and theyr beliefe was stablished, which vpon the reporte of one woman, had conceyued a notable opinion of Iesu. And nowe they beare a full witnesse of Iesu: and suche a testimonie as was ryght semyng for a very true Iewe, saying to the woman: Thou haste reported lesse of him then the thing requireth. For we nowe doe beleue hym to be Messias, not by the perswasiō of thy woordes, but we our selves doe assuredly knowe by his woonderful comunicacion that he is the very true Messias which was lokod for of the Iewes: who shall bryng saluacion not only to them but to the whole worlde. With this so cherefull, and so full a witnesse, the Samaritanes did both declare theyr owne beliefe, and there|withall reproued the wicked vnbelefe of the Iewes.

[ The texte.] After two dayes he departed thence, and wente away into Galile. For Iesus hymselfe testified that a Prophete hath none honour in his owne countrey. Than assone as he was come into Galile, the Galileans receyued hym, when they had seen all thynges that he did at Ierusalem at the daye of the feast, for they went also vnto the feast daye.

Therfore Iesus because he would geue no occasion to the Iewes of grea|ter hatred and enuy: wrought no miracle among the Samaritanes neyther tourned he in to them but by the waye, and at theyr desire, nor yet dyd not he lodge among them lenger then two dayes, but forthwith he maketh an ende of his purposed iourney, and so goeth forth on his waye into Galile. Moreouer albeit his owne countrey lay in his waye here in this iourney, yet would he not turne into it: not that he did despise it, but that by reasō of the contempte and lacke of belefe of his owne countreymenne, to whom he was knowen and also of kindered, as concerning his māhood, he had no hope that the gossell should bring forth any fruite there, and than his preaching should haue doubled the faulte of theyr vnbelefe. For by this meanes theyr faulte was the lesse in not beleuing Iesus doctrine. And whē our Lord was asked the questiō why he did not goe to his owne nacion to shewe of what power he was: in his aunswer he vsed that auncient prouerbe whiche the common people vseth, that is to saye: a Prophete is nowhere contemned but in his owne countrey and among his owne kinsfolkes. For such are the

affecciōs of men, that familiaritie bringeth contempt. And they exteme many thinges for none other cause, but that they come frō farre & straunge countreys. Further|more

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forasmuche as in Galile by reason of Iohns testimonie and the miracle which Iesus hymselfe had doen there of late, a ryght honest brute and fame was spred of him, they of Galile receiued him when he came thither, speciallly because at Ierusalem they had seen hym dryue the byers & sellers out of the Temple, and other thynges which he had doen there with great autho|ritie in the presence of the people: for at that tyme they also of Galile were assembled at Ierusalem to kepe the holy and feastfull day. All these thynges verily doe condemne the incredulitie of the Phariseis, and betoken that the grace of the ghospell shall remoue from them to the Gentiles. The Samari|tanes doe beleue at the reporte of one symple woman: They doe in maner force hym beyng a straunger to lodge with them: They confesse hym to bee Messias and the redemer of the worlde, when as yet he had not vouchsaued to worke any myracle emong them. The people of Galile (beyng but a grosse naciō and vnlearned in the lawe) who neuer had any Prophete emong them, after they had seen his miracles, began to beleue. They of Ierusalem both priestes, Phariseis, and Scribes, which seemed to kepe moste perfectly the religion of the Iewes, and also were excellently learned in the lawe: did ob|stinately fynde faulte both with Iesus doinges and sayinges. Therefore the more iust and religious euery man thought himselfe to be, so muche the far|ther was he from the godlines of the ghospell: and agayne the further of he semed in mannes iudgement from the knowledge of the Prophetes and the lawe, whiche dyd promyse Christe, and the more contrariouse to the Iewes religion, so muche the nerer he was vnto Christe: whom the lawe had pro|mysed to come, and more apte to receyue the doctryne of the ghospell.

[ The texte.] So Iesus came agayne into Cana of Galile, where he turned the water into wyne. And there was a certayne ruler whose sonne was sicke at Capernaum: as thesame heard that Ie|sus was come out of Iewry into Galile, he went vnto him, and besought hym that he would come downe and heale his sonne, for he was euen at the poynte of death. Then sayed Iesus vnto him: excepte ye see signes and woonders ye will not beleue. The ruler sayeth vnto him: Sir come downe or euer that my sonne die. Iesus sayed vnto him: Goe thy waye, thy sonne liueth. The man beleued the woorde that Iesus had spoken vnto him. And he went his waye, and as he was nowe goyng downe, the seruantes met hym, and tolde him saying: thy sonne liueth. Then required he of them the houre when he began to amende. And they sayed vnto hym. Yesterdaye at the seuenth houre the feuer lefte hym. So the father knewe that it was thesame houre in the which Iesus sayed vnto him: Thy sonne liueth?

And he beleued and al his housholde. This is agayne the seconde miracle, that Iesus dyd when he was come out of Iewry into Galile.

Therefore Iesus beyng entred into Galile, wente againe to Cana a toune of the saied Galile: where not long before he had turned water into wyne. That miracle at the first being knowen but to a few, when afterward it was commonly bruted abroad: caused the people to haue some good opinion of Iesu, but yet not suche as was wurthy for his dignitie, for very fewe dyd beleue that he was Messias, & many toke him to be but a prophete. Therefore Iesus went againe to Cana not to get any prayse for the miracle which he had doen there, but now at this time to reape some corne of that sede which he had sowen secretly: for this was the thing that he thirsted for & coueted, that is to say, the faith of men wurthy of the ghospell: and here agayne an occasion rose to lay to y<sup>e</sup> Iewes charge their vnbelefe: for at that time there was in Galile

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a certaine ruler which was the Emperours deputie in prophane and tempo|rall causes, who was neither Iewe nor Samaritane, but an heathen manne, and clene contrary from the Iewes, religion: he had a sonne whom he loued entierly, whiche lay very sore sicke and in great daunger of life in the cite of Capernaum: when he heard that Iesus had left Iewry and was come into Galile, he leauing his sonne at home, departed out of the cite of Capernaum & came to Iesus, requiring him very earnestly to go with him to Capernaū and heale his sonne, because the vehemencie of his disease was such, that the sicke man could not be caried to Iesus: for he was euē at the poynte of death when the forsayed ruler departed from hym. Nowe Iesus declaring y<sup>e</sup>faith of this ruler to be as yet vnperfit, in that he dyd not rather beleue that his sōne could be healed vnles Iesus himselfe had gon thither, as though he call'd vpon a physician, or els as though Iesus could not restore euen the dead vnto life: but Iesus rather rebuking the incredulitie of certain Iewes, which would not beleue, after they had seen his miracles, sayeth vnto the ruler: I doe alowe their belefe (sayeth he) whiche doe credit my woorde alone, with|out confirmacion of miracles: ye beleue not me vnles you see tokens and mi|racles. The ruler was so myndful of his sonnes perill and ieopardy, that he made no answer to this saying of our Lorde Iesus, because he thought such cōmunicacion was but a wasting of time, wheras the disease required a pre|sent remedie. \* Therefore he requireth him more importunately to make haste to come to Capernaum, before his sonne were dead, as though he shoulde come in vayne in case he dyd come after he had geuen vp the ghost, whereas it was as easie to Iesu to call agayne the lyfe after it was once past, as to kepe thesame in the body when it was ready to go out therof.\* Therefore Iesus without rebuking the rulers fayth, sheweth by

the dede it selfe, that he can doe much more then the ruler trusted that he could doe: I nede not (sayth he) for this cause go to Capernaum. Go thy waie, thy sonne whom thou diddest leaue at the poynte of death, is now aliue and in helth. The rulers faith was somewhat stayed by this saying,\* for he (trusting to Iesus woorde) maketh haste homewarde. And as he was goyng thyther, his seruauntes mette with hym to bryng the father good tidinges of his childe: that is to saye, that he whiche was a litle before at poynte of death was sodeinly recouered: & that he should not trouble Iesus, of whose helpe they had no nede: for they sup|posed that the childe had recouered his health but by hap, as men that were ignoraūt what was doen betwene the ruler and Iesus. In this poynt verily the rulers lacke of full trust, being mixte with some hope, caused the miracle to be better beleued. For the ruler desirouse to knowe the trueth certaynly whether his sonne was restored to helth againe by chaunce, or by the power of Iesu, enquired of his seruaūtes at what houre his sonne began to amend. Yesterday (say they) at the seuenth houre, that was about one of the clocke at after none, the feuer sodeinly lefte hym, and byanby your sonne was whole. The father knewe that euen at that very houre Iesus sayed vnto hym,\* go home, thy sonne lyueth: and than he was well assured that his sonne was re|uiued not by chaunce, but through the power of Iesus. And though this mil|racle was wrought vpon an heathen man,\* yet mucche fruite came therof: for not only the ruler himselfe beleued that Christ was Messias, but also by his perswasiō and exaample his whole housholde beleued thesame, which must

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nedes haue mucche people in it, considering that he was ryche, and a manne of high autoritie, wheras Iesus after he had wrought many miracles amongst his owne countreymē and kinsfolkes, had mucche a doe to wyn a fewe to the gospell.\* This is the second miracle that Iesus wrought when he was come out of Iewry into Galile, to the entent that he myght confirme agayne the former miracle whiche he had wrought in Cana, with doying an other that was greater then it, and by the example of a prophane and heathen manne, might prouoke his owne countreymen vnto fayth: and did euen than by that occasion, as it were, pronosticate and signifie, bothe that the Iewes should be repelled for theyr incredulitie, and the Gentiles through faith receyued to the grace of the ghospell.

¶ The .v. Chapter.

[ The texte.] ¶ After this was there a feast daye of the Iewes, and Iesus went vp to Ierusalem. And there is at Ierusalem by the slaughter house, a poole (which is called in the Hebrue toungue Bethsaida,) hauing fyue porches, in which lay a great multitude of sicke folke, of blynd, halt, and withered, waiting for the mouyng of the water, for an Angell wente downe at a certain season into the



poole, and stired the water: whosoeuer then first (after the stirring of the wa|lter) stepped in, was made whole, whatsoeuer disease he had.

**A**fter that Iesus had in this wyse begunne his matters among the Samaritanes, and the people of Galile, he goeth again to Ierusalem, euen about the feast of Pen|thechost, intendyng there by reason of the great resorte of people, to declare & setforth his autoritie to many, and to reprove y<sup>e</sup> Phariseis of their infidelitie, (whiche swelled in pryde through false perswasion of holines and knowledge) whom nowe the Samaritanes & hea|then did so much excell.\* At Ierusalem verily there was a poole or a certayne depe lake of water, whiche the Grekes calleth *probatica*, takyng that name of cattell, because the priestes were wonte there to washe the sacrifices that were to be offered: and of a lyke reason it is called in He|brue Bethsaida, as a mā would say, a slaughter house, or an house of cattel. This lake hath fiue porches ouer it. In these porches lay a great numbere of men that were sicke of diuerse bodily diseases: and besydes that, there was a great multitude of folkes that were blynde, that halted, and were lame, abil|ding and loking for the mouyng of the water: for the Angell of the Lorde went downe at certaine times into the poole, and therewithall the water was moued: who so than (after the Angell had stired the water) stepped first into the poole, he was made whole, were he sicke, or whatsoeuer bodily mayme he had. And euen at that tyme was this a figure of baptisme, wherby the fill|thines and diseases of our soules (be they neuer so deadly) are washed away at once, so often as the office of the baptiser & Gods operacion from aboue, be concurrant with the element of the water. There is no doubte but by this occasion muche people at that time were in that place, either of such as were gathered together there, to beholde and see what was doen, or els of them whiche dyd attende vpon the sicke folkes that lay in the fyue porches.

[ The texte.]

And a certayne man was there, whiche had been diseased .xxxviii. yere: when Iesus sawe hym lye, and knewe that he nowe long time had been diseased, he sayeth vnto hym: wylt thou be made whole? The sicke man aunswered him: Syr I haue no man, when the water is trou|bled, to put me into the poole, but in the meane time while I am aboute to come, an other stepl|peth downe before me. Iesus sayeth vnto him: ryse, take vp thy bedde, and walke. And imme|diately the man was made whole, and toke vp his bed and walked.

And because the miracle myght be the more notable, Iesus did chose out from among all the sicke folke, one whiche was of them all furthest frō hope of recouery, whose disease was dangerouse and almoste incurable, and had also holden hym a long tyme: finally the saied manne moste of all lacked the helpe and succour of other men, & was so poore, that he was not able to pro|uide any man, by whom he might at due tyme be caryed downe into the water. Nor any one of the multitude was cured but only he, whose chaūce was first to goe downe into the water. This mans great misery must nedes set|forth the greatnes of the miracle, and thesame mans faith helped muche to the example of other. For the palsie had vexed him .xxx. yeres together: to teache vs that there is no disease of the soule so deadly and of so long cōtinu|aunce,\* but that baptisme and faith in Iesu, may easily take it awaye. Ther|fore when that moste mercifull Iesus had beholden this sicke mā of the palsey, whom euery body pitied, lying withall his membres looce & shakyng by reason of that disease: & also perceyued that sickenes so muche the more to be dispayred of, for that it had holden already the miserable creature thirtie yeres together: Iesus, I saye, beeyng moued with mercy, sayed vnto hym: wilt thou be made whole? wylling to declare hereby to the standers by, the fayth & sufferaunce of that man, & also to make them besydes this, perceyue the violence of that disease, declaryng therby, howe no man can be cured of the vyces of the soule, vnles he hate his owne sickenes, & haue a desyre to be made whole. For it is not to be doubted but that he desired health, whiche so many yeres had lyen besydes that poole with a constante hope of health, and being so ofte disapointed,\* ceased not from his hope nor dispaired. Therefore the sicke man of the palsey, made no aunswer to Iesus question, and yet con|ceyuing some good hope vpon his so cherefull demaunde, sheweth that he lacketh no will, nor that he mistrusteth for all the greatnesse and long conti|nuaunce of his disease, but that he should be healed, in case he were brought into y<sup>e</sup> poole: howbeit (he sayth) he lacketh a man to helpe to beare hym, who myght in due season cary hym into the poole, assone as the water should be stirred. For when other perceiued that y<sup>e</sup> poole was stirred, euery man made haste for himselfe to entre first & so to obteine alone the benefite of helth: but as for the sayed sicke man, being slowe by reason of his disease, & lackyng one to beare hym, dyd but in vayne crepe forth towarde the lake, for asmuche as an other had gon into it before hym. Truly the sicke mannes meaning in this his saying was lowely and shamefastly, to desire Iesus that he beyng a man of strength, & piteouse as it semed by his woordes, would when time were, cary him downe into the poole: whiche thing he durst not requyre of hym o|pely: but yet after he had disclosed his necessitie, he shewed what hindred his helth, for the sicke man knew not Iesus. But Iesus being well pleased with the mans pacient sufferaūce, whiche did not as the moste parte of suche misel|rable creatures are wont to doe, that is to say, cry out, wishe himselfe dead, and curse the daye he was borne in: neyther was he offended with Iesus as|kyng

him whether he would be made whole or no, and therefore did not saye or make any clamour that Iesus had him in derision: our Lord being in like wyse moued with his so constant hope to recouer his helth, and in conclusiō willing to shewe, both that they which were healed by the mouyng of the foresayd poole, were cured by his power, & that it was an easy & ready thing for hym, euen only with a becke to take awaye all diseases, both of body and soule, he saied vnto the sicke man: ryse, take vp thy couche, and goe thy waye. And the woorde was no soner spoken, but the man was healed, & so healed, that not only he was clerely deliuered frō his disease, who els should haue been fainte and feble, like as they are wont to be, which are cured by phisike: but this man (I saye) was so throughly healed, y<sup>e</sup> without any stay of mans helpe, he rose vp vpon his fete, caried awaye his bed vpon his shoulders, & so beyng strong inough to beare his owne bed, did walke forth, and bare it home in all mennes sight, as a remembraunce of his long continued disease.

[ The texte.] And thesame daye was the Sabboth. The Iewes therfore sayed vnto him that was made whole: It is the Sabboth daye, it is not lawfull for the to carry thy bed. He aunswered them: he that made me whole saied vnto me, take vp thy bed and walke. Then asked they him: what man is that whiche saied vnto the, take vp thy bed and walke? He that was healed wist not who it was: for Iesus had gotten himselfe awaye, because that there was prease of people in that place.

\* And it was the Sabboth daye whan the sicke man of the palsey dyd these thinges, wherat the Phariseis toke occasion to finde faulte with him: which Phariseis did supersticiously mainteine suche thinges of the lawe, as were carnall & geuen but for a time: and contēned those thinges which were chiefe and should still continue: amonges thē it was counted a wicked dede to doe any busines on the Sabboth daye, but to deceyue their neyghbour vpon the Sabboth daye, they toke it but for a trifle. They would haue it seme an vn|godly thing that a poore sicke mā should cary awaye his bed vpon the Sab|both daye, but to grudge and enuy his helth, they thought it no faulte. They knew this man which was sicke of the palsey well inough, & that he had lyen sicke many yeres. They did well perceiue that he was nowe strong, and had no tokē or apparance of his disease in him. Of so great a miracle, they ought both to haue glorified God, and to haue reioysed in his behalfe which was cured, vnles they had been very wicked against god, & enuiouse toward their neyghbour. Therefore these, like peruerterers of true religion, fall in hand and chide with him, which caried awaye his couche. This is the Sabboth daye (say they) which ought to be kept with rest & quiet. It is not lawfull for the to cary awaye thy couche: he not dissemblyng the benefite

that he had recey|ued, & to deliuer hymselfe from their enuy of that faulte, by the autoritie of Iesu, shewyng that he which coulde doe so great a thyng with his woorde, semed to be greater than either man or the Sabboth daye, the poore man (I say) maketh this answer to y<sup>e</sup> spitefull Iewes: he that made me whole with his very woorde only, commaunded me to cary awaye my couche & walke. When they heard this (wheras they ought by reason of the miracle to haue beleued it) they did not only enuy him that was cured,<sup>\*</sup> but also wēt about to deuise matter against him by whom he was cured: who is y<sup>e</sup> man (saye they) whiche badde thee cary awaye thy couche and walke? for they would haue burdened him with the faulte of breaking y<sup>e</sup> Sabboth day, as they had doen many tymes before. Nowe he that was healed, knewe not Iesus by name,

but onely by sight: howbeit at that tyme he coulde not shewe hym vnto them, because that Iesus after he had spoken to the sicke man of the palsey, immedi|ately withdrewe hymselfe from the multitude: partely lest his presence shoulde more prouoke the Iewes enuy, and partly that he beeyng absente, the miracle should be the better knowen by the reporte of hym whiche had felte the benefite of health.

[ The texte.] Afterwarde Iesus found him in the temple, and sayde vnto hym: behold, thou arte made whole, sinne no more, lest a wurse thyng happen vnto thee. The man departed and tolde the Iewes that it was Iesus whiche had made hym whole. And therfore the Iewes dyd perse|cute Iesus, and sought the meanes to slea hym, because he had doen these thinges on the Sab|both daye.

But after the miracle was made manifest and euidently proued, Iesus will|yng that the autour therof also should be knowen, when he met with the man vpon whome he had bestowed that benefite of health, he sayed vnto hym: be|holde, thou hast obteyned health,<sup>\*</sup> and art deliuered from the bodelye sickenes whiche came to the, by reason that thy soule was sicke, I haue cured thee of bothe those diseases. Take thou good hede hereafter that thou fall not agayne into thyne olde former synnes, and therby cause thy selfe to haue some wourse disease. Therefore after the man that was made whole knewe that this was he whiche before had commaunded him to carrye awaye his couche, and whiche nowe also hauyng testified himself to be the authour of health, did monish and warne hym to beware leste he shoulde fall agayne into some sorer and wurse disease, by committing and renewyng synne: also perceyuyng that his name was Iesus, the sayed manne went to the maliciouse and slaunderous Iewes, and tolde them howe it was Iesus whom he might thanke for his health, thin|kyng that it should be

profitable for manye, to haue hym knowen to all menne, whiche with a woorde could so helpe a desperate disease. And here nowe againe the Iewes peruerse and damnable frowardnes, sheweth it selfe: for whereas the Samaritanes had honourably receyued Iesus, by the reporte of one woman, whereas the people of Galilee beeyng euill spoken of commonlye among the Iewes, for theyr basenes & ignoraunce of the lawe, had geuen credite to Christ: when a great ruler also beyng a gentile, and an heathen man with all his familie and householde for one onely miracle had confessed Iesus to be the sauoure of the worlde, yet the citizens of Ierusalem beyng proude as well of the noble|nesse of theyr citie, as also of the wholly religion of theyr temple, and in lykewise auaunting themselves to bee menne exactly learned in the lawe, picked qual|rels to Iesus,\* of suche purposed malice, that albeit the benefite of healthe was so euident that it coulde not be denyed, and so holy that it coulde not be found faulte with, (for what thyng is more holy then freely to geue healthe of body to a manne miserablye afflicted?) yet dooe they laye to Christes charge as a faulte, that without regard of the Sabboth daye he hath commaunded hym to carye awaye his couche, as who saye man had be made for the Sabboth daye, and not rather the Sabboth daye ordeyned for manne, or as though the cere|monies of Moses lawe oughte not euerye where to geue place to more holye preceptes and dueties. But what great blyndnes was this, to disdayne Iesus because he hadde healed a piteouse creature vpon the Sabboth daye? when they whiche thoughte themselves moste precyse keepers and obseruers of the lawe, were not afrayed to helpe vp theyr asse beyng fallen into the ditch

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vpon the Sabboth daye. They falsly say that in helpyng the manne, God was offended, without whose helpe the man coulde not be cured, but in helpyng vp the asse they thought not the religion of the Sabboth day be bro●●n. This is the ouerthwart and disordered religion of the Iewes, imbracyng outwarde apparaunce of religion, and therby subuerting the very perfeccion of true religion: styffely obseruing the shadowes of the lawe, and with obstinate mindes persecutyng hym who was the cause that the lawe was wrytten. For they did not onely slaunder Iesus but also persecuted him, because he had doon an holy and good dede vpon the Sabboth daye.

[ The texte.] And Iesus aunswered them: My father worketh hytherto, and I worke. Therefore the Iewes sought the more to kyll hym, not onely because he had broken the Sabboth, but sayed also that God was his father, and made hymselfe equall with God.

But Iesus, to shewe that he was maister of the Sabboth day and not bonde, the verye auctor, and not subiecte to it, therewithall declareth that the thyng

wherof the Iewes slaundred hym, beyng sonne to the father of heauen, and one that did worke whatsoeuer he did by his fathers auctoritie, dyd also redounde to his fathers dishonour: Iesus (I saye) went about to repress and put awaie the Iewes false reporte of him with these woordes. My heauenly father (saieth he) whose religieuse wurshippers ye would seme to bee, who also made the sab|both daye for you, when after he had made the whole worlde in sixe daies, he rested the seuenth daye and wroughte not: he (I saye) did not so bynde hymself to rest and quiet, but that he maye worke whatsoeuer he wyll as oftē as it plea|seth him. For althoughe the sabboth daye dooeth yet stil endure, neuerthelesse he ceaseth not from his worke wherby he gouerneth all thynges whiche he hath made, wherby also he causeth from tyme to tyme by procreacion, one thyng to succede of another: and finally wherby he restoreth thynges decayed. Ther|fore lyke as he doeth not cease dayly to do good both to men & all other things that he hath create (notwithstanding the religion and obseruaunce of the Sab|both day, wherein as scripture saieth, he ceased from the creacion of thynges) so I, who am his sonne, hauyng both power and exaample of hym to worke suche thynges as pertaineth to mans saluacion, am not letted by the religious obser|uacion of the Sabboth day, but I maye perfourme those thynges whiche my father hath commaunded me. But yf ye blame me for breaking of the Sabboth daye, by thesame meanes ye condemne also my father, who geueth me both ex|aample and auctoritie to do these thynges. But yf ye thynke hym faultlesse and glorifie hym for restoryng health to a desperate creature: wherfore do ye laye to my charge the fault of breaking the Sabboth daie? and do not rather acknow|ledge the vertue and power whiche is greater than the keping of the Sabboth daie. I haue restored lyfe to a miserable man. And you craftely go about to pro|cure my death for doying so good a dede.\* These moste sacred wordes which Ie|sus spake, dyd so litle asswage the fury of the Iewes, that they were thereby the more sharpened and vehemently styred against hym, sekyng occasion to putte him to death, because that nowe he dyd not only breake the Sabboth daie, but also dyd (as they sayed) wrongfullye take god to be his owne father: makyng himselfe equall with god both in his woorkes and auctoritie to do whatsoeuer he would.

[ The texte.] ¶¶Than answered Iesus, and sayed vnto them. Uerely, verely, I say vnto you: the sonne canne do nothyng of hymselfe, but that he seeth the father doe. For what soeuer he doeth that doeth the sonne also. For the father loueth the sonne, and sheweth hym all thynges that

hymselfe doeth, and he will shewe hym greater workes then these, bycause you shoulde mer|uayle. •or lykewyse as the father rayseth vp the dead and quickeneth them, euen so the sonne quickeneth whom he wil. Neyther iudgeth

the father any man, but hath cōmitted all iudge|mente vnto the sonne, because that all men should honour the sonne, euen as they honour the father. He that honoureth not the sonne, thesame honoureth not the father, whiche hath sent hym.

But after our Lord Iesus had perceiued their malice, he procedeth further with them, and openeth more manifestely vnto them his power which he had receiued of God the father: therby to make them afearde to procede in theyr wicked crueltie: and doeth so tempre his comunicaciō, that otherwhiles he talketh of certaine hye thinges, to signifie vnto thē couertly his diuine nature whiche was all one betwene God the father & hym: And otherwhiles againe in his comunicacion he bringeth in lower thinges, to testifie his māhed ther|by: that it the affinitie which was betwene him and them in that he was mā, would not stirre them to loue, at the leaste the maiestie of his godly power should let them from their wicked rashnesse: but yet he doeth so chalenge to hymselfe lyke power with his father, that neuertheles he attributeth to him the preeminence of autoritie. And he spake on this wyse: Ye meruayle that I haue taken vpon me to be of equall power with my father in his workyng. This I doe assuredly promyse you, the sonne whiche doeth wholly depēde of the father can doe nothyng of hymselfe: forasmuche as he is not of hymselfe, but doeth that whiche he seeth his father doe.\* They haue both one will and one power: but the autoritie resteth in the father, from whence procedeth to the sonne whatsoeuer the sōne is, or may doe. Therefore whatsoeuer y<sup>e</sup> father doeth, thesame in likewise worketh the sonne by the equalitie of power com|municate to him through his eternall natiuitie. Among men oftentimes childe|dren be vnlike in maners to theyr parentes, neyther is the fathers wyll and the sonnes all one, nor yet theyr power like: but in this case the thing is farre otherwyse.\* For the father loueth his sonne intierly, and hath begotten hym moste like to hymselfe, pouryng into hym egall power of workyng, and she|weth vnto the sonne howe to doe all thynges whiche he doeth hymselfe. The exa|mples cummeth from hym, but the workyng is common to both: he hath create the world, and he also gouerneth the world, yea euen vpon the Sab|both dayes. He hath made man, and it is he also that preserueth man vpon the Sabboth dayes. Therefore whosoever doeth slaundre the workes of the sonne, doeth iniurie to the father. These thynges whiche ye see me doe on the Sabboth daye, I doe them by the fathers autoritie, & at his appoyntment: but yf ye thinke it a thyng to be merueyled at and aboue mans power, to re|store helth with a woorde to a man sicke of the palsey, the father (at whose commaundement the sonne doeth all thynges whiche he doeth) wyll declare that he hath shewed to his sonne greater workes than these, because ye may see more maruaile. For it is a thyng of farre greater power to raise the dead to life, than to restore helth to the sicke, yet the father hath geuen this power also to the sonne, and he hath geuen him it as his owne for euer: that as the father with his only becke rayseth the dead and calleth them agayne to lyfe, so the sonne also by that selfe power may



call agayne to lyfe, whom he lust: for whatsoeuer the father doeth, he doeth it by the sonne: whatsoeuer the sonne doeth, he doeth it after the will of the father: and the father & the sonne haue both one wyll, lyke as they haue both one power. The moste hye and

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chiefe autoritie of God is to iudge the world. For he is king and Lord of all thynges. And yet hath he made his sonne partaker with hym of this whole power,\* vnto whom he hath geuē al power to iudge whatsoeuer is in heauē, in yearth & vnder the earth. Like as the father hath create all thynges by his sonne, gouerneth al thinges by his sonne, and hath restored al thinges by his sonne, so he iudgeth nothing but by his sonne: to the entent that eyther of thē may glorifie and honour the other. The father is knowen by his sonne, by whom he worketh: \* the sonne on the other partie declareth the maiestie of his father, from whence he hath whatsoeuer he worketh: so that eyther of them beyng knowen by the other, all men may honour the sonne as they doe the falther. For it is mete that they which be egall in power and will, should be also felowes in honour. Thinke not that ye can haue the father mercifull vnto you, if ye be alienate & fallen from the sonne. Whosoeuer honoreth the father working in the sonne, he honoreth also the sonne working by the power of the father. And whosoeuer doeth not honour the sonne, which is moste intierly beloued and moste lyke to the father, that person doeth dishonour the father who sent the sonne to thintent he might through hym be honoured: for euery thyng is common betwene them, be it honour or dishonour. He that mistrusteth the sonne, mistrusteth also the father which sent hym into the worlde, by whose wyll and appoyntmente, he doeth all thynges that he doeth: and by whom also the father speaketh vnto the worlde. Lyke as the faithfull shall haue great reward, so the vnfaithfull shall haue no small punishmente.

[ The texte.] Uerily verily I saye vnto you: he that heareth my woorde & beleueth on him that sente me, hath euerlasting life: and shall not come into damnacion, but is scaped from death vnto life.

For this I tell you for certayne, whoso heareth my woorde and beleueth hym whiche both sent me, and speaketh in me, that persone hath already euerlasting life. For whosoeuer is iustified from his sinnes, and lyueth to God thorowe righteousnes, he hath God and also life eternall: neyther shall he nede to feare the damnacion of eternall death, whiche is redie to receyue the vnfaithfull, yea rather which doeth alreadie possesse the vnfaithfull, but the true beleuer beyng censed from his olde sinne by faith, passeth thorowe frō death to lyfe. For it is a greater thyng to rayse a soule that is

dead by sinne, from death to life, than to restore a dead body to life: but the father hath ge|uen power to the sonne to doe both these thynges.

[ The texte.] Uerily verily I saye vnto you, the houre shall come, and nowe it is, when the dead shall heare the voyce of the sonne of God. And they that heare, shall lyue. For as the father hath lyfe in hymselfe, so lykewyse hath he geuen to the sonne to haue lyfe in hymselfe, and hath ge|uen hym power also to iudge, because he is the sonne of manne. Maruayle not at this, for the houre shall come in the whiche all that are in the graues, shall heare his voyce, and shal come forth, they that haue doen good vnto the resurreccion of lyfe, and they that haue doen euil vn|to the resurreccion of damnacion.

Be ye well assured of this, the tyme is now at hande, yea it is alreadie pre|sente, that euen the dead also shall heare the voice of the sonne of God: and whoso heareth it, shal liue: for they being as it were raysed out of their slepe shall come forth out of their graues, and shall declare vnto you (beeyng asto|nished therwith) that they liue in very dede. In like maner also y<sup>e</sup> dead soules doe liue againe, if they will heare the voice of the sonne of God: but he doeth

not heare it, whiche heareth it without fayth.

In tyme to come all dead bodyes shall ryse agayne at the voyce of the sonne of God,\* now hauyng shewed a likelyhoode of the resurreccion to come by ray|sing of a fewe from death to lyfe: a greater matter is in hāde, to rayse vp soules from death to lyfe at his worde and call. As nothyng is more precieuse than lyfe, so nothyng is more godlike than to geue lyfe, or to restore thesame. There is no cause why any man should mistrust the power of the sonne,\* yf he beleue in the power of the father. No man doubteth but God is the fountaine of all life, from whence all l•uing thinges eyther in heauen or earth, haue theyr lyfe: but as the father hath life in himselfe to geue it or restore it to whom he list, so hath he also geuen to his sonne to haue in himselfe y<sup>e</sup> foūtaine of all lyfe. And besides that, hath geuen him power to iudge both quicke and dead. For by the sentence of the sayed sonne,\* whiche cannot be exchewed, they that haue o•eyed his doc|tryne, shall go from hence to eternall lyfe: and contrarye, they that woulde not obey it, shall be appoynted and iudged to eternall punishment. Meruayle not that so great power is geuen to a man, consideryng that thesame is the sonne of God. The selfe thyng is nowe committed to hym, whiche he alwaye had com|mon betwene hym and the father. Endeuour your selues in the meane tyme that thorowe fayth ye maye be wurthy to haue lyfe. For the

tyme shal come that all whiche be dead and buried, shall heare the almightie voyce of the sonne of God: and furthwith the bodyes shall liue agayne. Then shall they which haue been dead and buried, come out of theyr graues, to be rewarded in sundry sorte, eyther accordyng to theyr beliefe or vnbeliefe: for they whiche haue doen good workes in this lyfe shall than lyue agayne, to enherite immortall lyfe: on the other syde, those whiche haue doen euill here, shall lyue agayne to suffre paines of eternall death. And lyke as fayth is the well and fountayne of all goodnes, so is infidelitie the spryng of all euill.

[ The texte.] I can of myne owne selfe do nothyng. As I heare I iudge, and my iudgemente is iuste, because I see not myne owne will, but the wyll of the father, whiche hath sente me. If I should beare witnes of my self, my witnes were not true. There is another that beareth witnes of me, and I am sure that the witnes whiche he beareth of me is true.

Neither is there cause why any man should slaundre the iudgement of the sonne as though it were not indifferent. If the fathers iudgement cannot bee but indifferent no more can the sonnes iudgement (whiche is all one with the fathers) be but in like maner indifferent. For the sonne iudgeth none otherwise but as the father hath appoynted and prescribed vnto him. Whoso feareth the fathers iudgement, \* ought also to feare the sonnes iudgemēt. I can do nothing of my selfe. As I heare of my father, so I iudge, and therfore my iudgement is iust, because I haue no other will▪ but that whiche is my fathers, so that in no wyse there can be a corrupt will, wherof maye procede a corrupte iudgemente. Among men small credite is geuen to him whiche beareth witnes of himselfe, and he is counted arrogant and proude whiche by his owne reporte, attributeth great thynges to hymselfe. If I alone be myne owne witnes, then let my witnes be taken among you to be but vayne and vntrue: \* but there is one which hath borne witnes of me, that is to saye Iohn, to whom ye dooe attribute very mucche in other thynges: but here nowe as vnstedfast men, ye dooe not credite him, wheras I knowe his witnes to be true, forasmuche as he hath not vttered it of hymselfe, but by the inspiracion of my father.

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Ye cannot deny but that Iohns recorde and witnes is mucche set by amonges you: your selues haue sent graue men vnto him, that by trustie men you might knowe of him (as of a moste true auctor) whether he were Messias or no. He did not take vpon hym that false prayse, whiche ye would haue attributed vnto hym, but confessed the trueth, openly testifying himself not to be the manne that he was taken for▪ but sayed that I was the Messias

whiche shoulde take awaye the sinnes of the worlde, and geue lyfe to thesame.

[ The texte.] Ye sent vnto Iohn, and he bare witnes vnto the trueth, but I receiue not the recorde of man. Neuerthesse this thing I saye that ye maye be safe. He was a burning and a shining light, and ye would for a season haue reioyced in his light: but I haue greater witnes then the witnes of Iohn, for the workes whiche the father hath geuen me to finishe, thesame wor|kes that I do, beare witnes of me, that the father hath sent me. And the father himself which hath sent me▪ hath borne witnes of me. Ye haue not heard his voyce at any tyme, nor seen his shape, his woorde haue ye not abydyng in you: for whom he hath sent, hym ye beleue not.

At the least his witnes (whom ye did so muche exteeme, that ye dyd beleue hym to be Messias) ought to haue been regarded among you, specially seyng it was not procured on my behalfe,<sup>\*</sup> but brought to light by your owne selues. I as concernyng my selfe haue no nede to bee commended by mannes witnes, but I do reporte vnto you Iohns witnes of me: not because I (who care no|thyng for worldly glory) would be the more made of among you: but to thin|tent that you, whiche so muche regarde Iohns auctoritie, shoulde credite me, of whom he hath borne witnes: whereby ye maye exchewe the condemnacion of infidelitie,<sup>\*</sup> and thorowe faith obteyne saluacion. Iohn doubtles was a greate man, yet was not he that light whiche was promised to the world, but onlye a burnyng candell tynded at our fyre, and geuyng light by our light. And yet whereas ye ought at his tellyng and declaracion to haue made hast to y<sup>e</sup> true light which doeth alwaie illuminate euery man that cummeth into this world, ye had leauer for a shorte tyme to boast and glory in his lighte, than to embrace the true light which geueth euerlastyng glory, & is neuer darkened nor dyeth. Iohn gaue light before the sonne, as one that should immediatlye geue place to thesame, and be derkened thorowe the shining of the true light. You woulde haue taken hym for Messias, which denyed hymselfe to be woorthy to vnleuse the latchet of Messias shooes. Why doe you then so litle regarde his witnes that he bare of me,<sup>\*</sup> seing in other thynges ye haue had so good an opinion of hym? I do not depende vpon Iohns witnes, but yet I woulde wishe that ye woulde geue credite vnto it, that ye do not perishe thorowe infidelitie. And though ye do not beleue his witnes, yet haue I a more certaine testimonye of my selfe, that is to saye my fathers testimonie and witnes, who is greater than Iohn, and whose witnes cannot be reprobued.

There is no recorde more sure than the very dedes that a man doeth: yf ye do perceyue those workes to be worthy for God whiche ye haue seen me doo<sup>o</sup>,<sup>\*</sup> they beare sufficient wnesse of me that I doe nothyng of my selfe, but by hym whiche for your saluacion hath sente me into the worlde, wherfore ye haue no cause whereby to excuse your infidelitie, and

diminishe my credence, as who sayeth I alonely were myne owne witnesse, and did declare great thynges of my selfe. Ye haue Iohns witnes, whiche among you is muche regarded and taken to be very weightie, howbeit in dede he rather nedeth my witnesse les<sup>e</sup> he seme to haue borne false witnes. Ye haue the testimonie of my workes, so

that nowe ye nede not to beleue any mannes sayinges when ye looke vpon the dedes themselfe. And if all this dooe not satisfie your vnbeliefe, yet haue ye hearde at Iordane the voice of my father from aboue bearing witnes of me. But yet my father (forasmuche as he is a spirite,) neither hathe voice whiche maye be perceyued with mannes eares, nor fourme or shape that maye bee seen with bodely iyes. For Moses did neyther heare him, nor see hym in the veraye fourme of his owne mere nature, as you suppose he did. Onely his sonne hath seen hym, and heard him after that sorte▪ yet neuertheles he hath made himselfe knowen to your senses, <sup>\*</sup> by some kynde of voyce, and thorowe some manner of fourme. He spake to the Prophetes, and by the Prophetes hath spoken to you. He hath spoken to Iohn, and by Iohn to you, but vnto me he hath spoken as he is of his owne very nature, and by me he speaketh vnto you. If ye can make no excuse but that Iohn did beare playne & manifest witnesse, why do ye not belleue hym? If ye thinke that God in very dede did speake, and was seen of Moyses and the Prophetes, wherfore do ye not credite those thynges which he hath spoken by them?

[ The texte.] ¶ Searche the scriptures, for in them ye thinke ye haue eternall lyfe. And they are they, whiche testifie of me, and yet will ye not come to me that ye mighte haue lyfe. I receyue not prayse of men but I knowe you that ye haue nor the loue of God in you. I am come in my fathers name, and ye receyue me not, if an other come in his owne name him will ye receiue. Howe can ye beleue, whiche receiue honour one of another, and seke not the honour that cummeth of God? Do not thinke that I will accuse you to my father. There is one that accuseth you, euen Moses, in whome ye truste. For had ye beleued Moses, ye would haue beleued me, for he wrote of me, but yf ye beleue not his wrytynges, howe shall ye beleue my woordes?

Uerely ye beleue that the scriptures are come from God: and albeit you do diligently occupie your selues in searchyng of them, and put the <sup>e</sup> hope and fellicite of your lyfe in them, yet euen as ye would not beleue Iohn, (to whom in other thynges ye gaue very great credite,) when he bare witnes of me: so you beleue not the very scriptures in that whiche is the chiefe poynte of all: for they promyse life, but through me.

The father doeth there beare witnesses of me, and promiseth that he wil send his sonne, by whom men shall be saued. But as ye haue heard Iohn and not beleued hym, and also the voice of the father and not geuen credite vnto it: so neither the witnesse of the lawe nor of the Prophetes sticketh in your myndes. And although ye haue theyr bookes euer in your handes, and their woordes alwaye in your mouthes, yet doe ye reiecte hym whome those scriptures dooe promyse: and doe not beleue hym whome the father hath sent accordyng to the promyses of the Prophetes: and wheras there is none other entrie into life but by me, who hathe been approued to you by so manye testimonies, yet ye wyll not forsake all thing and come to me, wherby ye maie obtain life withoute difficultie. For the gate and entrie of saluacion is to haue beleued the sonne whō the father sent. There is no cause why I should seke for worldlye glory amonges you by the testimonie of Iohn, or the Prophetes, but I am sorry for youre destruccion, whiche through your incredulitie dooe in maner enuye your owne saluacion. And besides that I leaue you no maner of excuse to make for your selfe, if you will not beleue: for I haue brought forth thus manye witnesses,

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whiche in other thynges be of veray great auctoritie among you: and onelye in matters concernyng me (for whose cause all thynges wer written and spokē,) ye doe not alowe them: ye pretende to wurship and loue God, ye haue the prophetes in reuerence by whom he spake: and yet you do despise him, which was promised of God: and doeth declare himselfe by his workes what he is. This is a playne argument that ye wurship God with counterfaicte holynes, and that ye loue not God in dede, whom the lawe commaundeth you to loue with all the power of your soule, and your strēgth, inasmuche as ye contemne and regarde not his sonne. Therefore your infidelitie is not for wante of witnesses, but for lacke of true loue towards God. You loue worldly glory, you loue money▪ you loue pleasures, and to get these thynges you misuse your selues with false preltence of religion. But ye persecute the sonne of God: because he teacheth those thynges, whiche be contrary to these your wicked desyres, albeit his reachyng agreeth with the will of the father.\* These thynges declare that ye loue not god with your herte. For he whiche loueth doeth also beleue and obeye: and whoso loueth the father cannot hate his moste entierly beloued sonne. In lyke maner he that loueth the sender, cannot mislyke and contemne the messenger specially consideryng I couet neither glory, kyngdome, nor riches among mē, but onelly the glory of my father. And also I couet that, to thentent you maye be saued. You see workes wurthy for God, and yet I doe not ascribe the worldlye prayse to my selfe, but to my father, who worketh by me. Therefore although ye would come religiously to wurship my father: yet ye do not receyue me who am come in his name, and doe none other thyng but that whiche he hath prescribed vnto me. And

looke howe peruersely you do discredite me, who cummyng in my fathers name do freely offer lyfe and saluacion: euen so fondely shall ye beleue whosoeuer cummeth in his owne name, presumptuously takyng vpon hym the glory of God, and therewith attendeth his owne busines and not Gods, bringyng suche thyngs vnto you as maye leade you into eternal death. If ye loue God, why do ye murmur and crie out agaynst him that seketh his glory? If ye loue euerlastyng lyfe, why do ye reiecte the autour of lyfe? If ye accompte hym wicked whiche chalengeth the glory of God to hymselfe, wherefore then do ye receyue hym whiche doeth presume falsely to take vpon him the glorye of God? what is then more to be sayed, but that ye must nedes confesse your holynes towardes God to be but fayned? ye wurship God with woordes, with outwarde abseruaunces, and ceremonies, but ye hate hym in very dede: ye haue alwaye in your mouth, the temple of the Lord, the temple of the Lord, the temple of the Lorde, but your herte is set vpon rychesse. Ye talke muche of the lawe and the Prophetes, but in your herte ye couet and desire worldly prayse: you bee euer speakyng of these woordes of the lawe, loue thy Lorde God with al thy herte, & thy neighbour as thyselfe, but in your hert remaineth enuy, hatred, and man|slaughter. To deserue prayse before God is the true prayse in dede. True godlynes is to geue and ascribe all glory to god. Therefore howe can ye beleue me setting fueth to you none other thyng but gods glory, when you despisyng the true glory which procedeth from god, goe about to seke false glorye and prayse amongst men, one of you flatteryng another, and enuying that God shoulde haue his owne due prayse and glorye? sekyng also vnder a false pretence, to be thought holy before men, and not regardyng the sincere and pure conscience

whiche God beholdeth, whiles ye trauaile to get the vile lucre of this worlde, ye lose eternall life. Therefore it is no meruail though God be angrie with you whom ye resiste so stubbernely. Thynke not that I, or any desire to reuenge the contempte ye haue me in, will accuse you to my father. I nede not to bee youre accuser. Moses hymselfe shall accuse you, whose autoritie you amongstest you take to be right holy, & in whō ye put veray great trust, takyng whatsoever he wrote as a thyng spoken of Gods owne mouth. But as ye pretended but a feigned reuerence towardes Iohn, whose witnesse concernyng me ye doe not belieue, and as ye doe shew your selves to regarde the saynges of the Prophetes but feynedly, in that ye doe nowe persecute hym, whome they haue promysed, finally as ye do vntruely wurship god, whose workes ye doe not acknow|lage, whose sonne ye doe hate: So ye doe honour Moses but after a feined sort, whose autoritie ye sette litle by in y<sup>t</sup> thyng, wherein ye ought moste to regarde him. And yet euen veraye he hath written of me, for when youre elders beeyng agreed with the terrible voyce of God, and with the perillous fyer, made



in|tercession that from thencefoorth they might no more heare the voyce of God, or proue that dreadfull fyer, God dyd graunte their requeste, and promysed Moses that he would rayse an excellente Prophete lyke vnto hymselfe, whiche shoulde cumme of your brethren, whose gentle and pleasant voyce not fearyng men with threatenynge, but alluryng them to saluacion, it shoulde behoue thē to heare. But God did threaten punishment to him that would not obey thys Prophetes woordes, sayng: Truly I will be reuenged of hym whiche wyll not heare the woordes that he shall speake in my name. And agayn he cōmaun|deth him to be destroyed whiche wyll heare a Prophete cummyng in his owne name, and speakyng suche thinges as God hath not commaunded hym.

Therefore none other shal more accuse you before god, than Moses your frend, whose writynges ye contemne: he hath promysed that I shoulde bee quiete, gentle, and should speake all thynges accordyng to Goddes will. Such a one am I beeyng here presente, and yet ye refuse me: he also commaundeth that persone to be killed, whiche shall cum in his own name and speake of his own spirite. Such a one dooe you embrace & make much of, for the hatred ye beare to me, as one that is more agreable to your wicked desires. Therefore you be not onely stubberne agaynst me, but also agaynst Moses hymselfe, whose pro|myses you do not credite. For truly yf ye beleued Moses, ye would credite me also, whom he hath promysed, and whose sayng he hath commaunded to bee beleued. Therfore it is no meruaile though ye beleue not my woordes whom ye doe openly contemne as one that is but a meane simple person, when ye geue no credite to Moses writynges, whose autoritie ye woulde seme to haue in so great estimacion, and of whom ye haue so notable an opinion. With these saylynges our Lorde Iesus beyng the light and trueth, did reproue and disclose the feyned religion of the Iewes, a thyng as muche contrarye to the godlinesse of the ghospell as may bee, to the entent he would make it euidently knowen to all menne, that they through theyr owne faulte and defecte hadde perishe, whiche would not be moued with so many recordes and testimonies of hym, nor be allured by his benefites & gentle woordes, nor feared with his threatenynge, neither prouoked to fayth by the desire of eternall life, nor yet turne from theyr infidelitie for feare of hell. But if Iesus hadde spoken these thinges amonge the Samaritanes or the Gentiles, specially causing his woordes the better to be

beleued through myracles, they would haue been conuerted to penaunce. But the Scrib•s and Priestes of Hierusalem make no aunswere to these thynges which they could not reproue: but yet neuertheles they doe stil remaine in theyr murderouse thoughtes: & procure his deathe, whiche offreth to them the bene|fites of eternall life.

[ The texte,] ¶ After these thinges, Iesus wente his waie ouer the sea of Galile, whiche is the sea of Tiberias: and a great multitude folowed him, because they sawe his myracles, which he did on them that were diseased. And Iesus wente vp into a mountaine, and there he sate with his disciples. And Easter, • feaste of the Iewes was nye.

**N**Owe therefore, to geue place for a tyme to their furie, and to withdrawe hymselfe from amongst those that swelled in pride through an opinion thei hadde in their false feyned religion, and in their vnexperte knoweledge of the lawe, Iesus presented hymselfe to more plaine meanyng men: goyng not now again into Cana, but into that Galile whiche lyeth beyonde the great lake Tiberias, takyng that name of the cite Tyberias, whiche cite Tiberius the Emperoure buylded vpon that ryuers syde. And a great noubre of folke folowed hym goyng thither partely beeyng moued so to doe of the great minde they hadde to his myracles, because they hadde seen him healpe men of theyr diseases by a rare and straunge power, partelye because that they whiche were sicke of vncurable diseases mighte bee holpen of hym, and partely for that they desired to heare his doctrine. But when he sawe the feruencie of that disordred and confused multitude to bee so great, that forgettyng prouision of vitels, they wente farre into the deserte with him: now to make his disciples mete for the myracle (to whome moste specially he would haue the thing that he should worke to be knowne and imprinted in their hertes, for as yet they were but rude and ignoraunte:) Iesus I saye, gote hymselfe secretlye vp into the mountaine, and his disciples with hym: teachyng euen by thesame dede, that albeit he whiche professeth hymselfe to be a shepeheard of the people, doe accompany hymself often with the meane and lowe sorte to profite them, yet it behoueth suche a one to eleuate and lifte vp his mynde to more high thinges, so oft as throughe holye studie or prayes his mynde is to bee stirred and prouoked to the contemplacion of heauenlye thynges. The people abideth benethe vpon the plaine grounde, and onelye Iesus disciples wente vp with hym, for it behoue the bishops to bee withoute all vile care of temporall thynges: and as menne that haue mounted higher, to cōtemne those thynges whiche the ignoraunte people setteth muche by.

Therefore Iesus beyng sumwhat separate from the people, setteth hym down on the hyll, accompanied with his disciples: but so that he might loke vpon the people: for bishops ought not to goe backe from Christe, although the comon people sticke muche to lower thynges.

And in dede aboue all in the hyll is conuenient for men to sitte, that is to saye, in studye of celestiall thynges muste menne take reste, and as for

lower and inferiour matters (whiche thynges are to bee handled and gone aboute as cha|ritie,

and tyme requireth) men muste rather walke therin, then sitte downe and reste. Nor our mynde ought not so to be delited in the contemplacion of hye thynges, that we fall to be careles of our common flocke: for the solitarinesse of bishops ought to be to thys ende, that they more liuelye and better enstructed, myght repayre againe to looke to the peoples profite. Neyther doeth it beseme them whiche are in Christes stede to leaue coumpany for bankettyng, wantonnesse of bodye, dicyng huntyng, or suche lyke inordinate pleasures: but through quietnes to renewe the mynde (whiche before was muche buisied and weried with more lowe and meane buisinesse.) And to make thesame by pure desyres, instant praier, by holy studye and deuoute comunicacion, mete for the offyce and ministerie of the ghospell. Moreouer whylest these thynges were dooen in Galile, Easter was at hande: A feast which the Iewes kepte verai religiously. Wherefore if he had sought for to haue bene noted of theyr religion, it had been more conuenient for hym now at this tyme, to haue been at Hierusalem, but to shewe sum likelihood that in tyme to cum theyr house should bee leaft desolate, after the Iewes wer once becum rebels against God through incredulitie, and also that after the holy ghospell should be openly setfurth, al theyr carnal wur|shippyng of God should cease, and there finally the feaste of Easter to be moste specially celebrate, whereas (worldly affections renounced and put away) the mynde shoulde be brought vnto the loue of celestia|l thynges: vpon these consi|deracions (I saye) Iesus had rather bee among the people of Galile in deserte solitarily, then at Hierusalem in the temple.

[ The texte.] When Iesus then lift vp his iey<sup>o</sup>, and saw a great cumpany cum vnto him, he saith vnto Philip. Whence shal we bye breade, that these maie eate? This he saied to proue him, for he himself knew what he would do. Philip aunswered him. Two hundred penyworth of bread are not sufficiente for them that euery manne maie take a litle.

Nowe then when Iesus had opened his iyes and looked vpon the people, perceiuyng the noumbre to bee exceedyng greate, he so prepared the myndes of his disciples towards true credence of the myracle, that fyrst he woulde haue the lacke of meate well marked and considered of them, and also that the mul|titude whiche stooode beneath in their sight was innumerable: besydes thys that there was but verye fewe loaues whiche they themselves with their own handes shoulde take vnto Iesus, and from hym distribute thesame among the people. Finallye, howe that there

shoulde bee leaſte manye baskettes full of broken meate, whiche thesame disciples should gather together as fragmentes of the feaste: And all this woulde Iesus haue them to consider, because they should not be ignoraunte in the thyng, neyther afterwarde forget thesame. For he knewe that as yet his disciples wer but of smal vnderstandyng and for|getfull.\* Therefore to proue what mynde Philip was of, and little by little to make hym beleue better the myracle, Iesus sayeth vnto hym: where shall we bye breade that this great noumbre of people maye haue sumwhat to eate? Our Lorde Iesus asked these thinges, not that he was ignorant what store of breade and other vitels they hadde, but partelye (as was sayed euen now) to cause his Apostles more aduisedlye to considre the myracle: and partelye also y<sup>t</sup> all men myght knowe howe without care of bodilye sustenaūce the disciples were whiche folowed Christe, and howe well contented with common and homely meate. But Philip, as yet lookyng for no myracle, althoughe he hadde

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seene Christe before turne water into wyne at the mariage, when he wayed well how lytle money they hadde to succoure theymselves withall, and further what a great multitude of men there was, he aunswered: Syr, why speake you of bying breade? I assure you, in case we bestowe twoo hundred pence in bread, yet wyll it not be enough, I meane for to satisfie these menne, which by reason of long abstinence are veray muche an hungred, it wil not so relieue them that euerye one eatyng but a litle, maye escape thereby the peryll of fa|mishyng.

[ The texte,] ¶ One of his disciples. Andrew (Simon Peters brother) saieth vnto him: there is a lad here, whiche hath •iue ba•ly loaues, and twoo fishes▪ but •hat are they among so many? And Iesus saied: make the people sitte downe. There was muche grasse in that place. So the men sate downe in noumbre about fiue thousand. And Iesus toke the bread and whā he had geuen thanks, he gaue to the disciples, and the disciples gaue to them that were set downe, and likewise of the fishes as muche as they would.

When Philyp had spoken thus, Andrewe (brother to Symon Peter) beyng sumwhat wyser, lifted vp hys mynde some hope or a myracle. How|beit as yet with no full confidence, for he had seene the water turned into wyne and therefore dyd not altogether mistruste but that the loaues also myght bee multiplied, neuertheles as he thought, none otherwyse then after a moderate porcion, so that of fewer loaues, the lesse bread, and of mo loaues more breade shoulde encrease. Whereas Iesus (of trueth) had no nede at all of anye matter to make breade of, who createth euen of nothyng

what he wyl, and when he will. Andrewe therefore sayed, here is a certayne boye that hath fyue barlye loaues and two fishes, but what can so litle do to so great a multitude, beyng alreadye hungrie?

When Iesus sawe they perceyued the lacke of meate, and pondered what a multitude there was, <sup>\*</sup> he entending to stiere vp theyr myndes to looke for a myracle, commaund<sup>o</sup>d his Apostles to see the people placed and set downe vpon the grasse, whereof in that place was great plentye. The disciples dooe not nowe aunswere againe, and saye: what nedeth it to haue them sette downe when we lacke meate to sette before them? For that whiche we haue in store will not suffice our selves, but simply they without more a dooe obeyed Iesus commaundemente, and caused the people to sitte downe in ordre, as it wer to a feaste. The people also lyke simple playne men, trusted wel, and did obediently as the Apostles badde them, although they sawe no prouision of meate. There was that sate downe almost fyue thousand. Iesus therfore toke the fyue barly loaues, <sup>\*</sup> and when he (after his customable maner) hadde geuen thanks to the father, he brake them, and so toke them to his disciples to distribute the same vnto the people, then framyng and fashionyng them, that by thys cor|porall similitude they should enure theimselues to playe well the shepeherdes: and beeyng ministers of the ghospel, to feede and norishe the soules of Christes flocke with spirituall foode. For he is that very bread, which came down from heauen, to geue eternal lyfe to them that desirously eate thereof. This breade velrily do byshops bestowe and ministre vnto the people, but from no where els, then out of Christes handes, and not without rendryng thanks to the father of heauen, of whome we must knowlage our selves to haue receyued whatsoe|uer apperteineth to the saluacion of mankynde.

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And vnto whom as to the very auctour, our Lorde Iesus referred all notable thynges whiche he dydde here in this worlde, monishyng vs therewith by the way, that in case we should haue any ex<sup>o</sup>ellente vertue in vs, we shoulde not challenge the prayse thereof, but clerelye putte from ourselues all the glorye of thesame and geue it vnto God, from whom procedeth al thynges that of right deserue prayse.

Furthermore, Iesus dyd euen here nowe thesame thing by the two f<sup>o</sup>shes, that he had before doen by the fyue loaues, deliuaryng it vnto his disciples, and at his wyl and pleasure, the meat did encrease betwene the handes of the dealer of it, so muche in quantitie as he knewe would suffice them all, yea and also a great deale more, to make the myracle the better to be beleued.

[ The texte.] When they had eaten enough, he saieth vnto his disciples: Gather vp the broken meate whiche remaineth, that nothing be loste. And they gathered

it together, and filled twelue baskettes with the broken meate of the fiue barlye loaues: whiche broken meate remained vnto them that had eaten. Then these men (when they had seen the myracle that Iesus did) saied▪ This is of a trueth thesame Prophete, that should cumme into the worlde.

Finally, when that great cumpany was well filled with meate, Iesus setting foorth the certaintie of that dede by an other profe, leste anye manne shoulde fynde faulte and impute the thyng to bee a delusion or a countrefayte thyng, sayed thus to his disciples: Gather vp the broken meate whiche is lefte of the reaste, that nothyng bee loste. And they founde so muche broken meate after euerye one had eaten his fylle, as fylled twelue baskettes: The bountifull goodnes of Iesus augmented that scarcitie and small store of vitayles (that is to wete, of fyue loaues and two fishes) into this so greate plentye, to teache vs by the way that we shoulde not niggardlye do our charitie vnto the poore. But by this his myracle muche more he teacheth howe that it behoueth hym whiche hath taken vpon hym the charge to feede the flocke of Christe, largely to bestowe oute of the ryche treasourye of holy scripture whatsoeuer apper|teineth to enstruate, to counsayle, to coumforte and encourage theym that neldeth suche foode.

Moreouer, when they whiche had eaten enough at full, were not igno|raunt howe there was at the fyrst founde out but fyue barleye loaues and two fishes, and hadde alreadye seene so manye baskettes full of broken meate rel|mayne, they begonne highlye to reporte of Iesus, saying: Truelye this is thatsame Prophete whiche hath long tyme been looked for, to cumme into the worlde. This is euen the nature of the common people, they dooe sooner feele the benefite of the bely then of the mind. They had seen greater myracles, yet did they neuer g•ue hym so hye a prayse. Plentye of meate could cause them speake thus.

[ The texte.] When Iesus therefore perceiued that they would cum, and take him vp to make him <◇> , he departed again into a mountaine himself alone. And when euen was now cum, his disciples wente downe vnto the sea, and gat vp into a ship, and came ouer the sea vnto Capernaum. And it was now darke, and Iesus was not cum to them.

And at this presente, (because as yet they were ignoraunte and grosse, loo|kyng that Messias shoulde cum to get hymselfe a worldelye kyngdome) they

dyd consulte among theimselfes to take Iesus, and make hym their kyng,

well assuryng thei[m]sel[ve]s thereof, that in case they myghte haue suche a kyng, they should haue plentye of all thynges, vittayles inough, riches, libertye, and o[th]er worldly commodities abundantly.

But Iesus whiche did couet an other maner of kyngdome, and came to teache vs to contemne riches, pleasures, and worldely glorye, knowyng right well what they entended and wente aboute, dydde nowe agayne secretlye conuey hymselfe to the hyll (from whence he came downe to the people.) From theym that called hym to a kyngdome, he withdrewe hymselfe priuelye all a[l]one, so that no manne coulde perceiue his goyng awaye, but of his owne free will he meteth theym that pulleth hym to the crosse, therein geuyng a playne ex[am]ple to them that shoulde hereafter be his deputies. For he can neuer preache the ghospell purelye, that loueth a worldely kyngdome and pompe, whiche thynges spirituall shepeherdes ought so litle to seeke for, that it behoueth them to refuse those thynges, though they be freelye geuen them. For the kyngdome of the worlde agreeth not with the kyngdome of heauen, no more v[er]ilye then darkenesse and light accordeth.

When the disciples had long looked for theyr maister in the hyll, and eue[n]yng was nowe at hande, leste the darke nyght should cum vpon them beeyng in deserte, they wente doune to the lake to rowe ouer vnto the citie Capernaum (for Iesus had there a litle place to repose hymselfe in) well hopyng eyther that he in summe other shyppe should mete them as they wer sailyng ouer the lake, or at the leaste they shoulde fynde hym in the citie. And it was darke already when they prepared theyr passage ouer: neyther dyd Iesus in the meane while cumme to his disciples, beyng long and much looked for of them, knowing wel enough howe much they were agreed with his absence.

But Iesus mynde was through his absence to make his disciples more desyrous of hym, and therewyth also to teache in what great daungier we be in, what great darkenes, what worldely trouble hangeth ouer vs, as often as we be disseuered from Iesus. In the meane whyle a matter was prepared for a greater miracle.

[ The texte, ] ¶ And the sea arose with a great wind that blew. So when they had rowen about a xxv. or xxx. furlonges, they sawe Iesus walkyng in the sea, and drawyng nighe vnto the shippe, and they wer afraied. But he saieth vnto them: it is I, be not afrayed. Then would they haue receiued him into the shippe, and immediately the shippe was at the lande whi[th]er they went.

The lake was so great that they called it the sea, which the nyght made more terrible. And to make it moe waies daungerous then one, they hadde the windes so outrageous agaynst theim, that the lake was exceedyng rough withall: yet neuerthelesse the disciples were so desirous of theyr mayster, that they dydde aduenture to rowe vpon the water. Nowe therefore, when they were farre from the lande and hadde rowed vpon a fyue and twenty, or



thyr|tie furlonges, being almoste in despaire of theyr liues, oure Lorde Iesus was cumme nighe vnto theym vnlooked for: notwithstanding the darkenesse they se hym goyng on foote vpon the sea, as thoughe he had troden vpon the harde grounde, to declare hymselfe thereby lorde not onely of the yearth, but of all ellementes also. And of trueth the charitie of the ghospell hath iyes and can see •|uen in the darke, neyther is there anye nyght where Iesus is presente, nor anye

deadly tempeste whereas he is nygh, that maketh all thinges clere and caulme. But nowe when our Lord was cum nighe vnto the shyppe: the disciples were sodaynly aferde, and because they could not well see and perfectly di•cerne in the darke, they nowe suspect the thyng to be but as it were a vision in the nyght, a ghoste or suche lyke as the vulgar people beleue many to bee seen of theym that sayle by nyght.

Neuerthesse, to put theym out of all feare with speakyng vnto theym in his owne propre voyce (whiche they knewe, and were well accustomed therewith) Iesus sayd vnto them: it is I, bee not afraied, signyfiyng thereby that such as haue the assistance of our Lorde Iesus, oughte not to bee afrayed of worldly trouble, bee it neuer so great and necse. All they truelye whiche in sim|plicitie and plainnes of heart do constātly and faythfullye depende vpon hym, hath hym presente euen to the worldes ende. Now the disciples being boldened at the voyce of theyr maister, were desirous to take hym into the shyppe: for eluen they verily were sumwhat afrayed, whose truste and hope yet was bothe weake and vnconstant. But to thintent that our Lord Iesus myght declare to his disciples the whole thing y<sup>t</sup> was doen, to be wrought by his diuine power, and that the storme was not swaged and ceassed by casualtye, the shippe which incontinentelye before was tossed hyther and thyther • ferre of from the shore, did sodainly ariue to the lande, whereunto they entended to goe. The disciples (whose faythe was to be framed and confirmed by all the wayes that could be possible) by these proues and tokens dydde more diligentelye imprinte in theyr myndes this myracle.

[ The texte.] The base folowing when the people (whiche stooode on the other side of the sea) sawe that there was no ship there, saue that one wherin his disciples wer entred, & that Iesus went not in with his disciples into the ship, but that his disciples wer gon awaie alone, howelbeit there came other ships from Tiberias vnto that place, where they did eat bread after the Lord had geuen thanks. When the people sawe that Iesus was not there, neyther his disciples, they also tooke shipping and came to Capernaum seeking for Iesus.

And in dede the people were not altogether ignoraunt of this straunge thing and myracle, for the nexte daie after these thynges were dooen when the multitude whiche remayned styll on the other syde of the water, sawe that none other shyppe was there, saue that one wherein the disciples went ouer, whom when they sawe shootyng on the shore, they were well assured that Iesus wente not with his disciples into the shippe, but that they went awaye alone: The people (I saye) meruailed to what place he hadde secretelye withdrawen hymself, for so muche as not withstandyng the multitude whom he had fed the day before dyd muche desire and long for hym, yet in the mornyng dydde he no where ap|peare: But yet supposyng that he woulde not be very long absente from his di|sciples, whiche were alreadye gon ouer, euen these folkes also were determy|nyng to rowe ouer the water to proue yf they could fynd hym on the other side. And there was presente at the same tyme certayne shyppes which had cum, not from Capernaum, but from Tyberias, a c•tie also standyng by the sea syde, •igh vnto the place where they had been fedde, and eaten their fil with .v. barly loaues, wherewith beyng satisfied they gaue thanks to god whiche had sente to his people suche a prophete. Therefore when these shyps were in a readinesse to carrye ouer the people, and Iesus that was muche soughte for, coulde no where bee founde, the people tooke shippyng there to •eke Iesus, because he had

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there a restyng place, and because they also knewe that the Apostles were sailed ouer thyther.

[ The texte.] And when they had found him on the other side of the sea▪ thei said vnto him: Rab|bi, when camest thou hither? Iesus answered them and saide: Uerelye, verely, I saie vnto you: ye seke me, not because ye sawe the myracles, but because ye did eat of the loaues, & wer filled. Labour not for meate that perysheth, but for that whiche endureth vnto euer|lasting life, whiche meate the sonne of man shall geue vnto you. For him hath god the fa|ther sealed.

When they had founde Iesus here, and sawe that he had passed ouer the lake, and knowyng righte well that there was no shippe to conueigh him ouer, muche meruailyn|g by what meanes he coulde passe ouer the water, asked of him, sayng: Maister when cameste thou hyther? desiring to gather by the very time howe he hadde passed ouer: For they supposed euen this thing also to bee doen by myracle, lyke as he had the day past fedde a vey great multitude. But the feruencie whiche they had the daye before, whereby the other daye they went about to force him to a kingdome euen agaynste his will, was now well cooled. And leste Iesus should seme to auaunte his owne power, he maketh no aunswere to these thynges: to the

intente they shoulde be more crediblye enfourmed of the myracle by his disciples, and also by euident ◊ thereof. But Iesus dyd sore rebuke and earnestely reprove the affection of the multitude (as not onely vnconstaunte, but also rude and grosse, and farre vnmete for the doctrine of the ghospell,) because that albeit they hadde seene greater myracles whiche dyd more proue his diuine power, yet neuerthesse one plenteous dinner dyd more stirre them, then the desire of eternal saluacion. And they sette more by bodily susteinaunce (wherewith that thyng is now and then and but for a time releued, whiche within a whyle after shall perishe) then they dydde hungre after that meate, without whiche the soule do the euerlastingly perishe.

Finally, he didde correcte their grosse iudgemente of him: whereby they thought he did woorke his miracles, to the intende to deserue therewith, at the rashe peoples hand, a worldly kyngdome: whereas Christe in veraye deede (acordyng as the tyme required) didde shewe sum prou<sup>e</sup> of his diuine power by certaine miracles, for none other cause surelye but that throughe sensyble and bodilye thinges, he myghte cause more credit to be geuen vnto his doctrine: whiche promysed those thynges that cannot be perceiued with bodilye senses. And by this waie also to bring vp those (that were yet rude and weake) by certaine degrees, to the capacite of more hye thynges: Like as a trustie Maister would wishe, that (if it coulde be) his scholer shoulde forthwith take and vnderstande his whole science, yet for a time he fourmeth and fashioneth the rude and vnframed wytte wyth certayne pryncples, vntyll he haue broughte hym vp to the perfecte knowlege of his facultie, so that he shal after neede none of those introduccions. And though the teacher dooe not teache the veraye letters and his fyrste rules without werines, yet he doth beare that tediousnesse and weare it awaye with the hope of profityng his scholer, labouryng all the wayes he can, to get him soone out of those course principles. Therefore Iesus to declare here also his godhead, in that he knewe theyr thoughtes, when he sawe the people hadde nowe agayne recourse vnto hym, for the desire of suche myracles whiche shoulde rather fyll the bellye then instructe the mynde: he tooke occasion of the meate that he hadde once geuen them, to teache theym

what foode they ought to haue moste desired. The effecte of his sayng was this. Uerely this thing is true (saieth he) whiche I wyll tell you: ye calle me maister, not because ye be muche desirous of my doctrine whiche is all spirituall, but because ye seeke for worldelye pleasures and small commodities, whiche are more esteemed of you then thynges whiche dooe farre excelle them. And at this presente ye dooe seeke me with great affection, and yet (<sup>e</sup>wisse) not so muche for to see myracles, whiche ought

in dede to allure you to mynde celestiall thynges, but yesterdayes there dooeth more prouoke you, then that ye bee enamoured of goddely power. And ye coumpte it a great matter if a manne fede your bodye without your charge. It is but a small matter to feede this bodie, that otherwyse muste needes decaye and bee destroyed: neyther shal they that bee desirous of the doctrine of the ghospell, lacke meate. Therfore turne all youre care to gette that foode, whiche where it is taken, dooeth not perishe by digestion, nor dooeth prolong lyfe of the bodye for a shorte tyme, as the common materiall susteinaunce dooeth, and yet within a while hungre cummeth againe▪ But gette suche foode (I saye) as tarrieth styll in man, noryshing the soule with spirituall foode: \* and geueth eternall lyfe thereunto. The sonne of man wil geue you this excellent bread, if he perceiue that you doe long and hungre for it. For certainly God willyng to geue eternall lyfe to mankynde, dydde speciallye appoynt this sonne of manne, geuyng vnto hym power, and with myracles bringing him to greate estimacion, that he shoulde geue spirituall foode to all that desyre eternall life. And also for this purpose he gaue vnto thesame, power and auctoritie and with myracles brought hym to great estimacion. For Iesus came not into the worlde to get vnto himselfe worldelye honour, or to make menne blessed with worldly commodities, but he came rather aboute this buisnesse, that is to were, to lift vp men from vyle filthy cares, to care and studye for heauenly thynges.

[ The texte.] ¶Then said they vnto him: what shal we do, that we might worke the worke of God? Iesus answered and said vnto them: this is the worke of God, that ye beleue on him whō he hath sent. They said therefore vnto him: what signe shewest thou then, that we maie see and beleue thee? what doest thou worke? our fathers did eat Manna in the deserte as it is written: He gaue them bread from heauen to eate.

When as the rude and ignoraunt people (minding altogether their belly) vnderstoode not these thynges, no nor once considered them, they aunswered Iesus on this wise. For so muche as thou councelleste vs to woorke a certaine meate, that shoulde still remayne in vs, and bring with it euerlastyng life, what shall we doe therefore, that we maie woorke those thynges which are mete for God, and that we maie deserue eternall lyfe, for whiche causes you saye that you were sent into the worlde? Iesus beeyng nothyng offended with this so grosse an aunswere, procedeth by litle and litle to call them from their fondnesse to more perfite thynges. If ye aske (saieth he) what is the woorke whereby ye maie deserue to haue God, whiche is a spirite and is pleased with spirituall thynges,\* ye shall vnderstande, that it is no sacrificyng of beastes, no keepyng of the Sabbath daye, no outwarde washynges, no choyse of meates, no relygion of garmentes, nor other thynges whiche dooeth consiste in corporall ceremonies: but this is the woorke whiche God requireth of you, to beleue his sonne whome he hath sent, and by whome he speaketh vnto you: leste he shoulde

seme to graunt euerlasting life to you that be vnthankful persones, or rather vnworthy suche a benefite. The people whiche chalenged a wondrefull religion throughe the obseruyng of Moses lawe, made nowe aunswere vnto these thynges, not onely grosly, but also vnkyndelye and wickedlye, and saye. If you take vpon you a speciall auctoritie aboue our elders, whose auctoritie we haue hitherto folowed,\* shewe sum profe and lesson of thine auctoritie geuen ther of God: that vpon syght therof we maye beleue not thy woordes but thy deedes. For it is no reason that without sum woonderous signe we should beleue the, whiche in wordes takest arrogantly vpon the this auctoritie. Neyther woulde we rashelye haue geuen credence vnto our forefathers, but that throughe a token whiche came from Heauen, they dydde certifie vs of theyr goddelye autho|ritie. Our auncetours dydde eate Manna in the wilderness vnder Moses that was theyr guyde. This was of truethe the breade of God, an heauenly foode whiche dydde not putrifie, as it is writen in the Psalme: he gaue them celestiallye breade to eate. Therefore by reason of this woondrefull thyng, the people then beyng moued, obeyed Moses. And in case thou canste doe the lyke or els summe greater thyng, we wyll also beleue the. Nor yet dyd this so grosse, so vnkynde, so wicked an aunswer of the people, make the gentlenes of Iesus weary, from alluryng them to the knowledge of spirituall thynges. For fyrste of all they relquire sum straunge token, as though they had neuer seene anye miracle before: neyther be they contente with euerye kynde of miracle, but as men that woulde gooe before hym in all thynges, they prescribe hym what kynde of miracle they would haue hym doe: and to conclude, amongst so many wonderful doinges that are red to be doen vnto the old auncient Iewes, they picke out that chiefly which apperteineth to fedyng: so muche care had they of theyr bellie.

[ The texte.] ¶Then Iesus said vnto them: verely verely, I saye vnto you, Moses gaue you not that bread from heauen, but my father geueth you the true bread from heauen. For the breade of God is he whiche cummeth down from heauen, and geueth life vnto the world.

Therefore Iesus as it wer dissemblyng the ignoraunce of the people, thus little by little bringeth them to the perceiuyng of spirituall thinges, sayng: If Moses auctoritie bee therefore weightie and regarded among you, because he gaue you Manna from heauen, and ye honour it as heauenlye foode because it came down from heauen: God is moste then to be thanked herein, from whome Manna dyd flow, and to whom the glorie and praise of al myracles is due. For neyther Moses could do this thyng of himself (who was nothyng els but gods minstre) neyther was that bread very heauēly breade in deede, although Dauid that wrote the Psalmes cal it bread of heauē: for it

came not from very heauē, but it rained doune out of the ayer, lyke as byrdes liuyng in the ayer are called byrdes of heauen: and truely this Manna was but onely a figure of the heauenlye bread. And euen as god gaue corporall breade to a carnall people by Moses, that serued him in the world: so now my father by his heauenly sonne geueth vnto you, as to a spiritual people, that bread whiche vndoubtedly came from heauen: and doeth not onely fill and saciate the bodyes for a time, but geueth immortalitie of soule to them that will receiue it. That was but ma|teriall breade, and gaue lyfe onely to the bodye for a tyme, and how • great a be|nefite so euer it was, yet did it profit but the people of one nacion alone: but the bread that I speake of, is neyther corporall, neyther dyd it distyll out of the ay|er, but did procede euen from very god hymselfe, and is of suche efficacie, that

it geueth lyfe, not to bodyes but to soules, and not to one sorte of people alone, but to y<sup>e</sup> whole world: As touchyng the autour thereof (in case ye passe muche therupon) well, in stede of Moses in whome ye muche glorye, ye haue God the very auctour of this gyfte: and for the seruaunte of god, ye haue goddes owne sonne. And yf ye regarde the gift, there is as great diuersitie betwene these, as is betwene the bodye and the soule, and as is betwene this life which shal shortly • ease, and euerlastyng lyfe in heauen.

[ The texte.] ¶ Then said thei vnto him: lord, euermore geue vs this bread. And Iesus said vnto them: I am the breade of life. He that cūmeth to me shal not hungre, and he that beleueth on me, shall neuer thyrst. But I said vnto you, that ye also haue sene me, & yet ye beleued me not.

Whan the Iewes had heard all these thynges, yet wer not they for all that lifte vp to the loue of celestiall thynges: but styll dreamyng vpon matte • s tou|chyng the belly, sayde vnto Iesus: Syr geue vs alwaye this breade. They lo|ued the sacietie of meate better then healthe, and soughte rather for a plentifull geuer of meate and drynke, then for a sauour. Therefore, to take from thē their dreame of corporall foode, Iesus expresseth more plainelye vnto theym, that he did not speake of bread that is chewed with teeth, and whiche beeyng conueied throughe the throte into the stomake, swageth bodilye hungre for a season, but of heauenly bread, whiche is the woord, of God. Therefore he saith: I am that bread the very geuer of eternall life. He that hungrily lusteth after this breade, and will cumme to me, and suffre it to haue passage into the bowelles of the soule by fayth, shall not feele any grief of hungre, that shall cum to hym after he bee once fullye satisfied, \* but it shall tarrye stil and abide in hym that hath recey|ued it, vnto eternall lyfe. And my woorde hath in it a fountaine of spirituall water: whereof the soule drynketh by fayth, and not the bodye: therfore he that beleueth in me, shall

not onely be without hungre, but also without thirst eternally. This bread is not receiued by gapyng of the mouthe, but through belief of the soule. And therefore I haue spoken these thynges vnto you, to let you knowe, that thoroughe your owne faulte ye shall perishe, in case ye dooe persiste and continue in your infidelitie. My father denieth this breade to no man, and to you of all men it hath been fyrste offered, notwithstanding ye care more for the bread that shal vtterly cum to naught. Ye haue sene me do greater thynges then yf I should feede you with Manna: and I promyse vnto you and thinges of greater felicitie, and for al this ye beleue me not.

[ The texte] ¶ All that the father geueth me shall cum to me, and he that cummeth to me, I cast not away, for I came doune from heauen, not to do that I will, but y<sup>e</sup> he will which hath sent me. And this is the fathers will whiche hath sent me, that of all which he hath geuen me, I shall loose nothing, but raise them vp againe at the last day. And this is the wil of him that sent me: that euery one which seeth the sonne and beleueth on him, haue euerlasting life. And I wil rayse him vp at the last day,

And albeit ye do through vnbeliefe loeth this breade, yet for all that my father hath not sent it into this worlde without cause. There shall bee sum folke to whom this breade shall bryng euerlastyng lyfe, althoughe the whole nacion of the Iewes shall reiecte gods sonne: and therefore be euen wicked towardes god because they do contemne the said sonne, whome the father hath sent to saue the whole worlde. For my father is God not onely of the Iewes, but also of al Gentyles. I haue nothyng in dede of myselfe, but yet whatsoeuer

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my father hath geuen to me (what kynde of people so euer it bee of) the same shall cum to me by fayth, although it hath nothyng to dooe at all wyth Moses law. And whosoeuer wyll cumme to me, hym will I not reiecte, yea and woulde to God all folke woulde cum vnto me. For my fathers will is (as muche as lyeth in hym) that all men shoulde bee saued by fayth. And for as muche as his wyll and myne is all one, for this ende therefore I descended from heauen: not to doe what I wyll, as it were disagreyng with my father, but to dooe my fathers wyl whiche sente me: from whose wyll myne cannot dissente. And truely my fathers wyll that sente me is this, <sup>\*</sup> that what thyng so euer he hath through faith geuen vnto me, no deale thereof dooe pe<sup>o</sup>ishe, I beeyng the preseruer of thesame, leste the worlde shoulde violently drawe vnto death that thyng whiche my father hath ordeined to liue.



Furthermore, although the bodye do dye by the course of mans nature, yet do•eth the soule, whiche is the better parte of man, remain still aliue. And to thintente also that the whole man shoulde like throughe me, my father wyl•eth thys thyng too,\* that in the last day I shal restore the dead body also to lyfe. For this is my fathers wyll that sente me, euen by his soonne to geue •lternall lyfe vnto all men: and that not through Moses lawe, but by faythe of the ghospell. The father dooeth nothyng but by his sonne. And therfore he that dooeth not acknowlage the soonne, dooeth not acknowlage the father: and whoso resisteth the sonne, he also resisteth the father. The father is inuisible, but yet he is seen in his sonne. Therfore whoso seeth the sonne, acknowlledgeth hym, and beleueth his woordes, the saide soonne will not suffre hym to perishe, but althoughe he bee deade in bodye, he wyll rayse hym agayne in the laste daye, accordyng to his fathers wyll, that he so maye liue wholly, both in bodie and soule, in the presence of the soonne whome he gaue credite vnto. The father hath geuen this power vnto the soonne, that he maye restore euen the dead vnto life.

[ The texte] The Iewes then murmured at hym because he said: I am the bread of life which came downe from heauen. And they said: Is not this Iesus the sonne of Iosephe whose father and mother we •news? How is it then that he saieth? I came down from hea•• Iesus aunswered and saied vnto them. Murmure not among youre selves. No man can cumme to me, excepte the father whiche sente me drawe hym. And I wil rayse hym vp at the laste daie.

When Iesus had spoken these thinges, the people whiche hytherto tholrough hope of meate, coulde metely wel away with his comunicacion, now seying that they sawe their hope of bodilye sustenaunce was taken awaye, they fell to quarelllyng with hym, to maligne against him. And also whome they (beeing sufficed with eatyng) woulde haue made king, him doe they no we con|temne as a vyle persone▪ and laie arrogancie to his charge, not openlye as yet, but murmuring emong theimselues, chieflye at that sayng whiche of all o|thers they oughte to embrace, that is to we•e: I am the liuelye breade whiche descended from heauen. They moste coueted and gaped for bodilye foode, and with this sayng, they thoughte theimselues deluded and mocked, where as in dede a thyng farre more excellent was offred them then they loked for.

Certes the infirmitie of his man•ed offended them, whiche they onely loo••• vpon with bodily iyes, when as they myght bothe of his dooynges and saylinges haue seene the power of god in hym, yf they had had iyes of faythe. Is

not this man (saye they) Ioseph the carpenters sonne, whose father and mo|ther we knowe well enough by sight: and to be but poore folkes and of a very meane estate? Furthermore how can he for shame say, that he came doun out of heauen, when as but of late time he was borne here in earth emongest vs, a ve|ry man of men as we bee? Or what meaneth he by tellyng vs of an other father? And whyles they wer talkyng secretly one to an other of these thynges, Iesus (declaring forthwith that mēs very thoughtes wer not hid frō his knowlage) did make more plain, and also confirme that which he had spokē before, sayyng: there is no cause why ye shoulde murmure among your selves at these thynges, which I haue spoken vnto you. Your infidelitie is the cause why my woordes sticke not in your myndes. Ye se and se not, you heare and heare not, and whyles ye be present yet are ye absent. Of trueth whosoever cūmeth to me, shal obtaine eternall life, but by fayth muste men cum to me. And faithe cummeth not at all auentures, but it is hadde by the inspiracion of god the father: who like as he draweth vnto him mens myndes by his sonne, so by breathyng in fayth secretly into mens soules, he draweth them to his sonne in suche wyse, that through the operacion of both ioyntly together, men cum to them both. The father doth not geue this so great a gift, but to them that be willing, and desirouse to haue it. And truely whoso doeth with a redy will and godly diligence deserue to bee drawn of my father, he shall obtaine euerlastyng life by me. For I (as I tolde you) shall call to lyfe again euen him that is dead, when y<sup>e</sup> day shall cum, wher|in the felicitie of the godly and the destruccion of the wicked shalbe finished and fully concluded. He that beleueth me receiueth an excellent greate thyng, but he ought to thanke the father for it, without whom no mā can beleue, and yet for al that they that in the meane season doe not beleue, can not excuse theyr faute by saying that they were not drawn: For the father (so muche as lieth in hym) coueteth to drawe all men. He that is not drawn is in faute himselfe, because he wythdraweth hymselfe from him that els would drawe hym.

[ The texte ] ¶ It is written in the prophetes: and they shalbe al taught of god. Euery man therefore that hath heard, and hath learned of the father, cummeth vnto me, not that any man hath seen the father, saue he whiche is of god: the same hath seen the father. Uerilye, verilye, I saie vnto you. He that putteth his truste in me, hath euerlasting life.

Thynges of thys worlde are learned by mannes endeuour and studye. This celestia|ll philosophye is not vnderstande; vnles the secrete inspiracion of the father make mannes hatte apte to bee taught. Undoubtedlye thys is that whiche the prophetes long ago dyd saye shoulde be, thus Prophecying before hād: \* And they shall be al taught of god. But the lustes of this world maketh many one vntowar|des to be taughte: whiche worldelye desyres whyles they euen droune men in these earthlye thynges, they suffre theym not to lifte vp theyr myndes to heauenlye thynges. The gyfte is goddes, but

the endeouour is yours. I man heareth my wordes with bodily eares in vayne, excepte he heare before the secrete voyce of the father, whiche must inspire the mynde with an insensyble grace of faythe. Therefore whosoever fashyon theymselfes to bee apte to receiue this inspiracion, the father dooeth thus drawe theym. And he onely that is so drawen, cummeth finally to me. For god is a spirite, and is neyther hearde nor seen, but to them that bee spirituall. And so to haue seene and haue hearde hym, is saluacion. Many shall see and heare the sonne to theyr peryl and daunger, notwithstanding that ye do glorye in that god was seene

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and heard to Moses and to the prophetes. There was neuer mortall manne that sawe and hard god, as he is in his own nature and substaunce, that thing is geuen to the sonne of god alone, whiche onely came from God, with whom he was euermore before he came into this worlde. Therefore put clearly out of your myndes the vyle cares of this corporall lyfe, labouryng al that ye can, that through earnest desyre of thynges that be spiritually good, ye may attaine life euerlastyng. I would ye should forget that bread wherewith the bodie is satis|fied, and be ye desirous of that heauenly bread, whiche geueth eternall lyfe. This bread is receiued by fayth, and fayth is to be obteyned of god the father: be ye well assured thereof, that whosoever hath affiaunce in me, thesame hathe already eternall lyfe for so muche as he hath the fountaine of immortalitie.

[ The texte,] ¶I am the bread of life: your fathers did eate Manna in wildernes, and are dead. This is that breade, whiche cummeth down from heauen, that a man maie eate therof and not die. I am that liuing bread, whiche came downe from heauen. If any manne eate of this breade, he shall liue for euer. And the breade that I will geue, is my fleshe, whiche I will geue for the life of the world.

I am that very bread whiche geueth not a bodily and a transitorye life, but the lyfe of the soule, and eternall lyfe. Althoughe ye haue me presente, yet neuer|thelesse ye desyre Manna, as a woondrefull thyng. And albeit Manna (whiche youre auncestours didde eate and feede vpon for a certaine tyme in the wilder|nesse) didde cum from heauen (as you suppose) yet it dyd them no farther plea|sure then wheaten or barlye breade woulde haue dooen. It putte awaye for a whyle the hunger of the bodye, whiche shortelye after woulde returne agayne, and require more meate: but it coulde not geue them immortalitie. For though your forefathers were neuer so happye, yet dyd as manye of them dye as dyd feede of that Manna. This breade (whiche I speake of) descended out of hea|uen in veraye deede,\* and it hath receiued of god celestiall strengthe to make hym that eateth of it, to liue in bodye and soule euerlastynglye, and neuer to bee sub|iecte vnto deathe. Ye

neede not therefore aske importunately any Manna from heauen, when as ye haue very heauenly breade presente and ready prepared for you, whiche geueth eternall lyfe, in case ye wyll receiue it by fayth. For I my selfe am that bread, the graūter of immortall lyfe, who alone came down from heauen, whome you (beeyng offended with the infirmitie of this bodye) take and thynke to be nothyng els but the sonne of Ioseph and Marye.

Truely I am the very woorde of god the father, whiche whoso beleueth shall haue immortall lyfe. If any man wyll conueye and digeste this heauenlye bread into the inwarde partes of the soule, he shal bee quickened and growe in|to eternall lyfe. And yf you beyng but carnall do not yet vnderstande spirituall thynges, I wyll shew you a more a plain and grosser matter, and a thyng that is more apperteinyng vnto the fleshe. Euen thys fleshe whiche you see and loke vpon, and whiche I shall bestowe and geue vnto deathe for to redeme the lyfe of the whole worlde, is the liuyng breade. Beleue, eate it, and lyue. By thys saylyng our Lord Iesus did sumwhat (after an obscure sorte) open vnto them the misterie of his godhed, whereby he was alwaye with God the father, and of his death also: by the whiche he should deliuer and sauethe worlde from the ty|rannye of deathe. Finallye he did insinuate herein vnto them, the priuitie of hys mysticall bodye: whereof he that is not a membre and by fayth annexed there|vnto,

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and so styll cleaue and sticke fast vnto it as the branche dooeth cleaue vn|to the vyne, he shall not haue life in hym. And Iesus knewe well enough that at that tyme the Iewes dyd not vnderstande his saynges, but yet for all that he was assured that in tyme to cum it should cum to passe, howe that these sel|des (and as ye would say norishmentes of misteryes) beeyng shutte and closed vp within the myndes of good men, should growe vp and bryng forth plen|teouse fruite.

[ The texte] The Iewes therfore stroue among thei|mselves, sayng: howe can this fellow geue vs that flesh of his to eat. Then Ies{us} said vnto thē: v•raily veraily I saie vnto you, except ye eat the fleshe of the sonne of man, and drinke his bloud, ye haue no life in you. Whosoeuer eateth my flesh and drinketh my bloude, hath eternall life, and I will raise him vp at the last daie. For my fleshe is meate in dede: and my bloude is drinke in dede. He that eateth my fleshe, and drinketh my bloude, dwelleth in me, and I in hym.

Therefore whē as these thynges semed to them very incōuenient and to folish to be spokeokē, & durst not talke homely & familiarly with yē lord himself, there arose a great discorde in opinions amōg them, diuerse of them diuersly interpretyng the thyng y<sup>t</sup> was spoken. For euen as Nicodemus

vnderstode not Iesus when he spake of a newe heauenlye birth, nor the woman of Samaria knewe what Iesus ment in his darke speakyng of the water that should flowe into euerlastyng life: so this rude & grosse people cōtēded how it could be brought to passe, that a mā should geue hys flesh to be eaten of other: and that in suche sorte as it should suffyse al men to perpetual lyfe. For he dyd bid, & inuited all mē to eate heauenly bread, & sayd moreouer that his flesh was bread. How shall we (say they) eate the flesh of a liuyng māne? And again, Iesus beeyng not ignoraunte about what matter they contended, dyd not declare vnto them by what way & meanes that flesh might be eaten in steade of breade, but here now confirmeth y<sup>e</sup> thyng to be nedeful, & a very necessarie thyng, which they iudged but a vayne thing and a plaine absurditie, and that it could not be doen. Take this for a velray suertye (saieth he) excepte ye receiue me whole, that is to saye, vnlesse ye eate the flesh of the sonne of man in steade of breade, and in the place of wyne drinke his bloud, ye shall not haue life in you. On the contrarye syde, whosoouer eateth my flesh and drinketh my bloud, hath by eating and drinking therof eternal life. Neyther shall the soule alone liue blessed & most happy by reason of this meat & drinke, but also after the resurreccion of the bodye, the whole man bothe bodye and soule shall haue with me the fruicion of euerlastyng lyfe.\* For like as mans naturall meate beeyng conueyed downe into the stomake, and after it bee digelsted is conueyed thence throughout all the membres of the bodye, & so turnethe into the substaunce of the bodye, so that then the meate and the man that eateth it, is al one: in lyke maner on the othersyde, he that hath eaten me, shal be spirituallye transformed and turned into me. Furthermore, forsomuche as I am the chefe auctour of the resurreccion I wyl not suffre my membres to bee disseuelted and pulled awaye from me: but whosoouer is surelye ioyned to me by thys meate and drinke, I shall rayse hym vp agayne in the last day: that because the whole man hauyng bothe bodye and soule beleued me, the whole man now we also maye liue with me euerlastynglye. Bodelye meate woorketh not this effecte, neyther yet Manna wherein ye reioyce, but the eatyng of my bodye, and the drinkyng of my bloude, bringeth this thyng to passe. And therefore my flesh is truelye meate, whyche geueth immortalitie, and my bloude is truely drynke,

which doeth procure eternal life, not only to y<sup>e</sup> body, but to y<sup>e</sup> whole man both bodye and soule. And as the lyfe of the bodye whiche is nourished with dayly sustenance, lest it shoulde perishe before the tyme, is common to all the mem|bres of the body, by reason of the indiuisible felowshippe that all the partes of the bodye hathe togetherwardes, in so muche that though the membres of the bodye be diuerse and sundrye, yet there is but one bodye, because that one soule geueth lyfe to euerye parte of the bodye: so he that eateth my fleshe, and dryn|keth my bloude, is in suche sorte coupled and

ioyned to me, that neither can I be seperate from hym, nor he from me. For I am in hym by my spirite, by whō I wyll geue lyfe to hym. And he is in me as a membre in the bodye, and as the braunche is in the vyne, by suche a participacion as cannot bee dissolued.

[ The texte.] ¶As the liuing father hath sente me, and I true for the father: Euen so be that eateth me, shal liue by the meanes of me. This is the bread which came downe from heauen, not as your fathers did eate Manna, and are dead. He that eateth of this breade, shall liue euer. These thinges sayed he in the sinagogue as he taught in Capernaum. Many therefore of his disciples (when they had heard this) sayd, this is an hard sayng: Who can abide the hearing of it?

The father that sent me is the principall fountaine of al life. Whosoeuer is ioyned to hym, is made partaker of life. And therefore as the father is in me, & geueth me life, and also power to geue life vnto other: euen likewyse to him that eateth me (and is so annexed to me, by reason of that mysticall eatyng, and drin|kyng, that he is made one with with me) doe I geue lyfe, not to endure for a shorte tyme, but eternall life. What thyng soeuer is of earthly nature, thesame dooeth continue but for a time, and is of small efficacie. Manna whiche styllled downe from heauen for you, then beyng vnder Moses tuicion and conductyng, bel|cause it was foode pertaynyng to the bodye, it coude not geue eternall lyfe to your elders: for whereas all men did eat therof, they neuertheles dyed, neyther did any one of so great a numbre remain vndeade: yea more part of thē died also in soule, because they prouoked god manye waies, to wrath. But certes this bread, that vndoubtedly came downe from heauen, hath a celestially vertue in it and geueth eternall lyfe to the eater thereof. The Lorde Iesus did instruct the ignorant and grosse multitude with such wordes: <sup>\*</sup>very desirous to stirre them vp from the loue of vysible and corporal thynges, to the loue and desire of hea|uenly and eternall thynges. And he spake these woordes in the Sinagogue amōgest a great assembly of people exercising the office of a teacher. Howebeit the grosse people was so farre of from the capacitye of these heauenlye mystilries, that a great sorte of his disciples also beyng offēded herewith, wer about to fall from theyr maister, murmuryng amongst themselves and whispanyng this sayng: This is an harde cruell sayng (saye they) concernyng the eatyng of a lyuyng mannes fleshe, and drinkyng his bloude: whose eares can abyde to heare such doctryne?

[ The texte.] Iesus knew in himself that his disciples murmured at it, & he said vnto them: doeth this offend you? What & if ye shal se the sonne of mā ascēd vp thither where as he was before? It is y<sup>•</sup> spirit that quickeneth, the flesh <sup>•</sup>rosueth nothing. The wordes that I speake vnto you are the spirit & life. But there are sum of you y<sup>•</sup>beleue not. For Iesus knew frō the bel|ginning which thei wer y<sup>•</sup>beleued not, & who should betraie him. And he said:

Therefore said I vnto you, that no man can cum vnto me, excepte it wer geuē vnto him of my father

Iesus, vnderstandyng what they murmured at secretly among themselves, la|bored

to remedie the thing that they were offēded with, geuing knowledge be|forehand vnto them that they shoulde see greater thinges with their iyes then that they heard hym at this tyme speake of hymselfe. And he shewed them that the wordes whiche he had spoken as touchyng the eatyng of his fleshe, and to drinke his blood, was no incōueniēt thing, nor to be abhorred, but a right plea|saunt, graciouse and fruitfull saying: in case it were taken and vnderstande not after their course and grosse intelligence, but after a spirituall sence. Nowe therfore being turned towardes his disciples, whom it had behoued to haue further consydered, and to haue been wyser then the base sorte of people, by rea|son of the acquaintance and familiaritie whiche they had with Iesus, and also for the myracles which they had seen hym worke: Iesus (I say) loking vpon his disciples, rebuked theyr dulnes in this wyse, saying: Doeth it offend your eares to heare me saye that I am the breade which came out of heauen, to geue lyfe to the worlde? whether is it a greater difficultie (after the grosse vnder|standyng of mannes wit) to haue descended from heauen, or to ascend vp into heauen? What then, yf hereafter ye do see the sonne of man, whom ye now see to haue the natural body of a man, ascende into heauen, where he was before he came downe thence, and before he had this mortal bodye? This is doen and graunted by reason of your senses: not that ye shoulde bee alwaye carnall and vnderstand all thinges fleshly, but that ye shoulde leaue the fleshe, and go for|warde to the spirite. The spirit descended from heauen, and was incarnate the fleshe beeyng now made spirituall, shalbe carryed away vp into heauen, leste ye should all waye loue the fleshe, and be carnall, but yet beeing first instructed by the flesh, ye ought to profit and go forward toward heauenly thinges. For the flesh alone & of himselfe, profiteth nothing, it is the spirite that geueth life. For what is bodily substance of men, if the spirit lacke? euen so my woord car|nally vnderstand, \* shall not geue life vnles ye take it as an heauenly thing, and vnderstād it spiritually. By my fleshe and blood, I meane my doctrine, and so I tearme it, whiche doctrine yf ye do by true faith receiue it desyrously; and effectuously, and than conueigh it into the bowels of your minde, and retaine it there, it will quicken and make your mindes liuely, and cause you and me to be al one: so that ye shal through my spirite, liue euerlastingly: like as the mem|bres of one bodye lyueth by one common spirite, so long as they do adhere and cleaue fast together. And I shall leaue vnto you my fleshe and blood as a hid



secret mystery, and mistical token of this copulacion and felowship: which selfe thing although ye do receiue it, yet will it not profit you vnles ye receyue it spir|ritually. Therefore do not repugne and refuse my saying (though being still car|nal ye do not rightly vnderstande it, nor take it as it ought to be taken) but ra|ther labour for the true vnderstanding therof. For the woordes which I haue spoken vnto you, are not carnall (as you interpretate them) but be spirite, and lyfe: and whye: Uerely because they beeing spiritually vnderstand, do conferre and geue lyfe to the soule. He that receiueth these woordes rightly and truely, eateth my fleshe, and drinketh my blood: & being coupled to me, gayneth there|by euerlasting lyfe. But he that willingly refuseth them continueth in death, thorough the synnes of his former lyfe, and doubleth his owne damnacion of eternall death, by reason of infidelitie. And all they refuse this bread when it is offered them, which beleue not my woordes. And I knowe that these thinges are spoken al in vaine to sum folkes: being right wel assured that there be sum

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among you which dooeth not credite my woordes, and therefore reiectyng life when it is offered them, they be cause of their owne vtter destruccion.

And for that cause our Lorde Iesus spake these thynges, who was igno|rant in nothyng, yet he knewe well ynough or euer he spake these woordes, whiche of his disciples woulde geue faith vnto hym. And moreouer he coulde tell this also: that euen amongst the twelue Apostles, (whom he so surnamed for honour sake) and whome hee dyd also choose specially to bee aboute hym|selfe, as most sure frendes: He knewe (I say) that there should be one of them whiche woulde betraye hym to the Iewes, that shoulde put hym to death. Therefore, to note them, whiche though they dyd heare all one worde and saying with the reste, and though also one of the twelue should eate of thesame bread and drinke of the same cup, which his felowes shoulde eate and drinke of, yet shoulde not they obtaine lyfe thereby, because they tooke and receiued that heauenlye bread not spirituallye, but carnally, Iesus added more, and sayde: for this cause I tolde you a litle before, that no man coulde cum vnto me, ex|cepte it were geuen him so to do from heauen of my father. To haue heard this my voyce, is nothing: to haue seen and felte this body, is nothyng, except the father of heauen haue geuen withall, the iyes of fayth: with the whiche I am loked vpon to the beholders health, and vnles he shall geue therewith heauen|ly eares of the mynde, with the whiche I am heard fruitefully, and to the hearers commoditie.

[ The texte.] From that tyme many of his disciples went backe and forsooke hym, and walked no more with hym. Then sayed Iesus to the twelue: wyll ye also go

awaye? Then Symon Peter answered hym: Lorde to whom shall we goe? thou hast the woordes of eternall lyfe, and we beleue and are sure that thou arte Christe the soonne of the lyuing God. Iesus answered them: Haue not I chosen you twelue? and one of you is a deuill: He spake of Iudas Iscarioth the sonne of Simon, for he it was that should betraye hym, beeyng one of the twelue.

These wordes of Iesus beyng full of the doctrine of saluacion, dyd not descende doune into theyr myndes, whose mindes were occupied with earthlly desyres and couetousnesse: who also vnderstood no heauēly thinges, besides the grosse and carnall religion (as they vsed it) of Moses lawe. Therefore after that Iesus had this comunicacion among them, the more parte not onely of the common people, but also of his owne disciples, fell awaye from theyr maister, and thereby are made wurse, whereby they myght haue been muche better, in case they had taken all thinges well, and receiued hym accordynglye, and they so muche forsooke hym, that they withdrewe themselves from his cumpany, and from eating and drinking with hym, as men that by that facte woulde condemne his doctrine. But Iesus to shewe euen now the maner and way how that preachers of the ghospel should behaue themselves: doeth neyther make to humble and vile suite to haue them tarie styll with hym lest he shoulde seme to dooe the thing that other are wounte to dooe: that is, to shew himselfe to stande in nede of their cumpany: Neyther doeth he speake to the relproche of theyr goyng awaye, lest therein he myght haue been thought to haue more sought his owne prayse and glory, then theyr saluacion: and yet he doeth not vtterly put them away from hym, because they myght (perchaunce) afterwarde haue been better aduised: but to declare that through their owne faute they were offended, and so without any occasion geuen thē, went awaye: and y<sup>t</sup> his saying shoulde not altogether lacke fruite, although that sum made

themselves through infidelitie vnworthie any heauenly gifte. Iesus (I saye) vpon these skylles touning him towardes the twelue Apostles, whom he had admitted and taken vnto hym, to be the speciall witnesses and bruters abrode, of all the thinges that he wroughte, did so get out of them the open confession of theyr belefe, that he neyther retaineth these with flatterye, as thoughe he had gonne about his owne buisnesse rather then theirs, neither did he to much feare theym with threatening and chiding, lest they shoulde seme to folowe Iesus, rather compelled, then (with their owne consent) perswaded. For no man is to be compelled vnto the fayth of the ghospell. And Iesus had leauer men should openly forsake him, then to haue a disciple colourably aud fayuedly: And therefore whiles other were departing from him, Iesus saieth to the twelue: And will ye also goe away from me? ye maye tarye styl and ye lust, vnlesse ye thinke it more your

commoditie to departe. Uerely I doe desyre that it might be euery mans lucke to haue this heauenly gyft by me: but it is neither to be geuen to them that refuse it,\* for they dooe not deserue it, nor any manne can attaine to cum by it, excepte he be desirouse of it. And yet it is the gift of the father that any man doeth couet and earnestly desyre it. Here nowe doeth Silmon Peter, a man alway of a plaine and ardent faith towardes Iesus (re|presentyng in his person the whole churche) and in the name also of other, ma|keth aunswer cherefully, and with great courage saying: O Lorde, God for|byd that we should forsake the, for considering that we be muche desyrous of eternal saluacion,\* and also knowe right wel how bare and vnpleasaunt, how colde and vnprofitable those thinges are, which the Phariseis teache, and seling also that we haue hearde Iohn testifying of the, whither els and to what other man should we go from thee▪ for thou alone speakest the woordes which bring with them euerlasting lyfe. Thou that receyuest euery one (that will cum) shalt not driue vs from the, whom thou hast once admitted to thy seruice, neyther do we desyre to chaunge our lorde and maister, for we shoulde change for the wourse, what new maister soeuer we shall choose. For we not only trusting vpon thy woordes beleue thee, but also wee knowe by the very dedes that thou doest and haue certainlye foude and tried out therby that thou arte verie Christe and the anointed sonne of God:\* of whom onely all men ought to hope for eternall health and saluacion. But Iesus did neither shew himselfe muche to wounder at this stoute saying of Peter, wherby Peter did so hielye reporte of Christe, lest he should seme to take pleasure in mens praisyng of him, nor he did not vtterly refuse it, lest he shoulde so haue denied the truth: but ex|hortyng all men to perseuer in that faithfull confession, which Peter had made in all their names, he did sumwhat disclose that one of those fewe shoulde bee suche one as shoulde not only go from hym, as other disciples had doen, but should also couenaunt with his aduersaries, and betraye him euen to deathe. And his pleasure was to sygnifye that thing couertly, because he would not bewray Iudas: lest any man shoulde thinke that Iudas beyng with suche a rebuke prouoked, did worthely reuenge hymselfe vpon his maister, and Iesus minde was also to cause euery man with this saying to beware leste through theyr owne faulte, they fal into so wicked a dede. And he sayeth: what is the cause ye do meruail that already sum of my disciples are gone away from me? haue not I chosen you as moste excellent, out from amongst all other? And yet one of so small a numbre and so specially chosen is a very di|uell,

and shal accuse and betraie him whose bodie he hath eathen, & whose bloud he hath dronkē carnally, but not spiritually: whom he hath hearde also preache, and seen doe miracles. Therefore do not shrinke from the thing that you haue begonne, as they haue doen, whom ye haue seen go awaye,

but perseuer and waxe alway better and better, vntill ye maye wurthelye cum to be suche, as can spiritually eate the foode of my heauenly doctrine, and beyng thereby as it were conuerted into me, ye shall obtaine euerlasting lyfe.

The .vij. Chapter.

[ The texte.] ¶After these thinges, Iesus went about in Galile, for he would not goe about in Iewry because that the Iewes sought to kill hym. The Iewes feast of tabernacles was at hande. His brethren therfore sayed vnto hym: Get the hence, and goe into Iewry, that thy disciples also maye se thy workes that thou doest. For there is no man that doeth any thing in secret, and he hymselfe seketh to be knowen openly. If thou do suche thinges, shewe thy selfe to the worlde. For his brethren beleued not in him.

**B**Ut after that our Lorde Iesus went about & was muche cōuersaūt in Galile, forsomuch as by reason of his wordes whiche did implie certayne heauenly thynges, and thynges of greater importaunce than mans reason coulde reache, and also through the miracles that he wrought, he gat him selfe muche enuie amōgst his own disciples, who had him in more contēpte, because he was knowen vnto thē by beyng in house among them: and verely the basenes of the house and parentes that he came of, made their hatred more bitter and vengeable againste hym. For he could not now lyue in Iewry with suretie of his lyfe, because y<sup>e</sup> Iewes had a good while sought wayes to kyll him, yet Iesus went not out of Iewrie for fear of death, or that he had not power to slyde awaye out of the midst of theyr wilie traines as ofte as he list: but shewing himselfe very man, he layed before his disciples as it were an image and portrature of thinges that shoulde folow, to whom it should chaunce, that through the maliciouse infidelitie of the Iewes, he should be cōpelled to go from them to the Gentiles. But the Iewes very feastful hye and solemne day, which is emong the Grekes called *Scenopegia* (in Englishe the feast of tabernacles) was at hande. And this feast had that name scenopegiam, to call to remembraunce the olde Patriarches, and their wayes: whiche led theyr lyfe in paulions and tentes, many times remouyng from place to place, euen so at that tyme declaring by a figure what maner of lyfe theirs ought to be, which professe the doctrine of the gospel. And because a great mayn companye of folkes came now against this holy tyme & hye feast out of all Syria,\* and other countreis whiche border therupon thicke and thre|fold vnto Hierusalem, for the solemnitie of the temple, the holynes and religion wherof was had in reuerence euen among the heathen people, Iesus kynsfol|kes all ignorant and subiect as yet to worldly desyres and affections, hauing affiaunce in the title of theyr kinred, more boldly than was mete, exhorte hym, as if he had ben desyrous of fame and glory, but yet they toke hym to be timo|rouse, and of lesse audacitie than behoued hym, and for that cause they moue him that if he thought himselfe well enough

ayded and durst trust therto, that he would not lurke and hide himselfe amongst the aliens of Galile, but woulde

woorke and perfourme at Hierusalem, in the full syght and euen in the middest of the people that was resorted thither, those thinges whiche he had so hiely spoken of hymselfe. The great day and solemne feast (saye they) is at hande: leaue Galile therfore, whereas thou hast to long tyme kept thy selfe close, and go into Iurie the most florishing part of the whole kingdom, & so bring thy|selfe to Hierusalem the chiefe citie,\* and head place of all the Iewish nacion, thou maiest there get many disciples if they all once looke vpon thy doynges. No man that would be extemed, doeth those thinges priuely & in corners, wher|by he maye get a name amongst men. If thou be cum from heauen in dede, and canst do so great thinges as thou sayest thou canst, do so that thou mayst be knowne to the world. But let no mā meruail at this carnal, presumptuouse, & very vngodly saying of the lorde Iesus kinsfolkes. For of trueth at that time, they that were his nye kinsmen (and therfore called his brethren) & knit to him by a straight familiaritie,\* did not beleue on him: of whō, sum for all that, being afterward of the nombre of his Apostles, did most constantly setfurth Chri|stes glory in theyr preachinges.

[ The texte.] ¶Then Iesus sayd vnto them: My tyme is not yet cum, but your tyme is alwaye readie. The worlde cannot hate you, but me it hateth, because I testifie of it, that the woorkes therof be euill. Go ye vp vnto this feast, I will not go vp yet vnto this feast, for my tyme is not yet full cum. Whan he had sayd these woordes vnto them, he auede styll in Galile. But as soone as his brethren were cum, then went he also vp vnto the feast, not openly but as it were priuely. Then sought hym the Iewes at the feaste, and sayd, where is he? And muche murmuring was there of hym among the people. For sum sayed: he is good: other sayed nay, but he deceiue the people. Howbeit, no man spake openly of him, for fear of the Iewes.

Iesus therfore according to his singular modestie & gentilnes, did blame the boldnesse of his familiar frendes easely, and with greate softnesse, signifying that carnal kinred hath no innesse in that he did concerning the saluacion of mankinde, but that all suche businesse (because it is heauenly) is to be mo|derate by thauctoritie of the father of heauen: he declared also that he neyther feared death, which he was ready willingly to suffer for the saluacion of man|kind, nor that he desired the glorie of this world, the hatred wherof he did pro|uoke towards himselfe by speaking trueth, & thīges cōtrary to mens worldly affections:\* and in consideracion hereof,

Iesus sayed: My tyme is not yet cum. Whan that shall exhorte me, then shall not nede your aduertisementes.

It dependeth of the father of heauens determinacion, & not of mans deuise how & whan it behoueth me to be knowen to the world. I that came at the fathers pleasure and arbitrement, haue my tyme. But your tyme (whiche belyng led with worldly affeccions, seketh for the glorye of this world & woulde haue me according to the iudgement of the worlde to glory) is alway ready.\* Ye may safely go whither ye list, when as the world loueth you as men cōfor|mable therunto. I do not seke glorye at the worldes hande with this affeccion & loue that ye hunte about for it, for I seke my fathers glory, and go about the saluacion of man. It is so vnlike & far of, that I should (by any kynde of f•at|tery) get glory and prayse in the world, that I do rather bring the hatred of the world vpō me by dissentinge from the lustes and carnall pleasures therof, & by testifying openly y<sup>t</sup> the woorkes of it are euil, notwithstanding that the world selfe putteth forged godlynesse and false felicitie in such workes as be but car|nall and worldly. The lewes haue theyr feastfull dayes whiche now of late

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time God abhorreth. For they offre vnthankfull sacrifices and odious to God, seying in the meane tyme they haue their handes all bloudie, and in the self same daies which they would should be thought pure and holye, they go about the death of innocentes. There is one true feastfull daye which I must celebrate spiritually, wherewith the father is pleased and delited. That day is not yet cū, but when it shal cū I shal willingly go mete with it. You that are yet stil carnal and worldly wise, get you vp to this solēne feast. I intend not to go with you to this greate feast that is now me at hande,\* for because my time is not yet fullye accomplished. With these woordes our lorde Iesus sent away from hym his natural kynsmen, being alwaye wont to set asyde the regarde and affeccion towardes them, as often as the vusynes of the gospel was to be gone in hand withall, whiche matter because he woulde it shoulde be wholly ascribed to his fathers wil & arbitremēt, he would not suffre it to be polluted w<sup>t</sup> any worldly thing. Thus did he restraine & stint the autoritie of his mother at the mariage, and again he was euil apaid, and in maner thought scorne and disdayned that he should be called out by his mother & kynsfolkes from talking of the gospel, & after that he had made his abode a while with his nye frendes at Capernaū, he left them and set in hande to preache: furthermore hanging vpon the crosse he called his mother woman, as though he had knowen no mother in y<sup>e</sup> busi|nesse. Yea and also beyng a child but of .xii. yeres old, he semed to disdayne that by theyr autoritie he shoulde be called from his fathers affaires. Now therefore they supposyng that for feare of the lewes Iesus woulde not cum to the hye and solemne feast, wēt thither alone. And they going vp to Hierusalem, Iesus

taried still in Galile: so tempering al his doinges and with moderacion duelye  
 bestowing thē, that sometime he proued himself to be verye man, lest he  
 shoulde not haue semed to be man, and sum other time he shewed great  
 likelihood of his godlye power, lest men should beleue that he was but man  
 only. But after that his brethren were departed and gon towards the feast,  
 then did he him|self go after: so that the matter is plain, he did not so muche  
 refrain going to y<sup>e</sup> solemne meting for feare of the Iewes, as he did to  
 eschewe the coumpany of his kinsmen, whom being as yet carnall, he would  
 not haue to be associate w<sup>th</sup> hym in the gospels cause, or to haue anye  
 medlyng therwith. But he came to Hierusalem, not to auaunt himself, but as  
 it were by stelth and priuely, & as a man would say, to cause them the more  
 earnestlye to loke for his cūmyng: and when his time were, to cum abrode  
 and declare himselfe to the brode worlde with more fruite. For he knewe  
 the Phariseis mindes, how that they had been a great while about in their  
 conuenticles and secrete counsels to fynde sum oc|casion vpon the holy  
 daye to attache and apprehende him. Now therfore when he was of trueth  
 cum to Hierusalem, but as yet he went not abrode into the common resorte  
 and assemblie of people as he was wont to doe, the Iewes marked him and  
 layed spyal for him whether he went to the keping of the holy day or no,  
 and forasmuche as they desyred to se him, they enquired one of an olther  
 where he was. And euen nowe alredy many sundry tales went of him  
 amonge the people, as if he had been absent, because all men had not one  
 opilnion nor were not lyke affected towards Iesus. For of suretie manye of  
 the homely sort of the people whiche had been present at his miracles  
 workyng, & had heard him preache, who also had had experience of his  
 gentlenes by being in his cumpany, said that Iesus was a good man, and one  
 not mete to be euil

entreated and cruelly hādled. Of the cōtrarye side, the Priestes and  
 Phariseis, whom the prayse and renoume which was of Iesus had vexed a  
 great while, denyed that he was a good man▪ who lyke a sedicious felowe  
 did allure the people to hym and turne thē from hauing the Priestes, Scribes,  
 & Phariseis in reuerēce. Uerely these sayinges were by secrete whisperinges  
 sperpled abrode concernyng Iesus, whereas no man durst in y<sup>e</sup> meane  
 while opēly make any good reporte of hym: Howbeit there was many  
 whiche had a good opinion of hym: \* For they feared the head men of the  
 Iewes, of whome they knewe Iesus to be muche hated, because he semed  
 with his woordes and dedes to dilminishe theyr auctoritie. Moreouer, as  
 touchynge the kepinge of hym selfe out of the waye, he so did of very  
 mekenes and modestie, lest he should be thought wittingly and willingly to  
 haue prouoked the malice of the Phariseis, who soughte for nothings els but  
 matter and occasion to put him to deathe. That he did go abrode, was doen



for theyr cause whō he knewe shoulde bee furthelred to saluacion by his doctrine: \* whereas he was not ignoraunt y<sup>t</sup> the Pha|riseis & Scribes would growe more heady and fierce through that he should saye and doe for the saluacion of the worlde. For the Lorde beyng moste de|sirous of mans saluacion, coueted that yf it mighte be possible, his doctrine should worke saluacion in al men: but yet so muche was not to be geuen to the frowardnes of certaine, that the doctrine of the gospel was to be withdrawen and kept from the good simple people.

[ The texte.] Now whan half the feast was done▪ Iesus went vp into the temple, and taught. And the Iewes meruailed, saying: how knoweth he the scriptures, seing that he neuer learned? Iesus aunswered and saied: My doctrine is not mine, but his that sente me. If any man wil be obedient to his will, he shall knowe of my doctrine, whether it be of god, or whether I speake of my self. He that speaketh of himselfe, seketh his owne prayse, but he that selketh his prayse that sent him, the same is true, and no vnrighteousnes is in hym.

Therefore when as the highe an solemne feast was halfe doen, Iesus went openly in the syght of all men into the temple, and there taught the people not pharisaicall ordinaunces or ceremonies of the lawe, whiche should anon after cease, but the philosophy and wisdom of the ghospell. But when the Iewes could picke no quarell against his doctrine, yet they deuise and studie to brynge him out of credence & to diminishe his autoritie amōge the people, meruailinge how that he, being not learned and vnlettred (for in dede he was neuer brought vp in pharisaicall doctrine, in the reading and profession whereof they swelled for pride) should cū by those sayinges, whiche he alledged and brought out of holy scripture, \* with great wisdom, & to muche purpose: in maner appeaching him as one that had a deuill to teache hym, or that he had cū by the knowledge of that learning (whiche he learned of no man) by sum other magical arte and deiuilishe witchecraft. The Iewes therfore in consyderaciō hereof, sayed: how doeth this felowe, a Carpēter himself, & a Carpenters sonne, read & vnderstād sciences, when as he neuer learned thē? Uerely Iesus, to shewe vs an exaūple of sobrietie and gentle behaiour, very courteously and with muche lenitie put awaye and confuted their so sinfull and wicked suspicion, declaring plainlye y<sup>t</sup> his doctrine came neyther of man nor deuill, but euen of God whom they also did wurship: & whose glorye and honor they ought of duetie to fauour, yf thei woulde be taken for true godly men, and as for himself, he told them plainly, that he did neyther challenge to himselfe the doctrine which they woondred at,

nor the honour and prayse which they did enuie: but that altogether came of the father of heauen, whose businesse he did. He told them furthermore that forasmuche as they had taken vpon them the perfite knowledge of the lawe which God gaue vnto thē, and did disdainfullie lothe other as vnlearned and very ideotes, it were indifferentlye doen that in case they had the very true knowledge of scripture, they shoulde embrace and acknowledge the doctrine whiche proceded from thesame, from whom the law came: vnlesse they would make men knowe, that enuie, hatred, desyre of their owne glory, loue of gain and lucre, and suche lyke inordinate and carnall desyres, whiche procedeth of a leude minde, had blinded their iudgement. For God is not (sayeth he) con|trary to himselfe, that now he would teache by his sonne a contrary thing to that he gaue in his lawe. Therefore Iesus knowyng all their secretes, made this answer to their secrete murmuring, saying: My doctrine which ye wōder of whome I shoulde haue it, for so muche as I haue learned no letter of any man, is not mine: (for in dede I do bring you no newe learning of mā that dif|fereth from the will of God and the minde of the lawe whiche was geuen you of God) but it is my fathers doctrine which hath sent me into the worlde: that the worlde being seduced with the sundry and manifolde doctrines of men, and blinded with wicked affeccions and naughty desyres, might by me knowe my fathers will: & when it is knowen folowe it, and so by folowyng of it, obtein eternall lyfe. For of trueth his will is this, that they that beleue his sonnes sayinges, by whom he teacheth you and speaketh vnto you, shoulde get there|by euerlasting health. And the cause why many do lesse minde and desyre that thing, is enuie, hatred, ambition, aduauntage, and other euill desyres and car|nall lustes. But if any man would (setting asyde all malice) with a true mealning and a plain simple herte, \* obey my fathers wil, rather then his own lewde and vngraciouse affeccions, he will soone recognyse my doctrine not to be of man, or any newe and straunge inuencion of the deuill, but to becum frō God: nor that I do speake those thinges which I saye, of mannes reason and witte, but after my fathers minde whose ambassadour I am. Men that be more studiouse of their owne glorye than of Goddes, do preferre newe doctrine of their owne inuenciō before the doctrine of God,\* to be made more of in y<sup>e</sup> worlde themselues. For they had rather be taken for authors of mans doctrine, the whole glorye wherof shoulde altogether continually redound to themselves, then to bee publike preachers of Gods doctrine: and had leauer teache those thinges, which might get to themselves prayse & aduauntage, then that which should bring glory and honour to God, or saluacion to their neyghbour. But he that seketh not his owne prayse, but his from whom he is sent, speaketh all thinges purely and vncorruptely, neyther is his doctrine in daunger of any errour, or fauty through the lustes of ambicion, of auarice, enuie or hatred.

[ The texte.] Did not Moses geue you a lawe, and yet none of you kepeth the lawe? Why go ye about to kill me? The people aunswered and said: Thou haste a

deuil: who goeth aboute to kill the▪ Iesus aunswered, and sayed vnto them: I haue <◇> one woorke, and ye all mer|uail. Moses therfore gaue vnto you the circumcision, not because it is of Moses, but of the father. And yet ye on the Sabboth day circumcise a men. If a man on the Sabboth day relceyue circumcision without breakyng of the lawe of Moses, disdain ye at me, because I haue made a man euery whit wholle on the Sabboth day? Iudge not after the vtter appe|raunce, but iudge with a righteous iudgement.

I teache no other thing then that which God had taught you by his lawe,

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if a man vnderstand the meaning of the lawe, nor I do nothyng els but that the lawe prescribeth vnto me. The auctoritie of Moses is an halowed thing, and had in reuerence with you that despise me. And did not he take you a lawe whiche he receiued at Gods hande: Ye take vpon you the right vnderstanding and keping of the lawe, whereas none of you doeth truely obserue the law af|ter the wil of God, who gaue you the lawe: yea rather vnder a coulour and pre|tence of the lawe, ye go about those thinges whiche he doeth moste deteste and punishe. Ye laye blasphemie vnto my charge because I doe more seke the glory of God then mans prayse. Ye object against me the breakyng of the Sabboth daye, who haue saued a man on the Sabboth day, when as the holy religion of the Sabboth doeth not stay you from deuisyng and labouring to destroye an innocent, and not only an innocent, but suche one as hath deserued good at your handes. Is this to magnifie Moses whom ye preferre before me? Is this to honour and reuerence God, whom ye with feyned religion wurshippe? Doeth not the law curse him that sheadeth innocentes bloud▪ Neither doeth it permitte any power or autoritie of putting to death but vpon malefactours, nor vpon them neyther, except they be lawfully conuicted and condēned. Why than do ye contrary to the lawe trauaill about my death, that being sent of God do preache his wil and pleasure to you according to the intent of the law: that do seke his glorye and not mine owne: that do not effectuously seke a kingdome or riches to myself, but that do frely offre saluacion to all men: that hurte no mā but do good to all men? This saying of Iesus did vexe and trouble the Phariseis mindes for two causes: first because they perceiued well that their craftie inuencions (though they were secretly doen) were not hid from his knowledge,\* whom they supposed mighte soone without difficultie haue been made awaye, yf the thing that they went about could haue been kepte secrete from him: Secundarily his woordes pinched their mindes, because he did ap|peale them of sinnefull transgression of the lawe, in the presence of the people, who would haue been thought moste true obseruers of the law. They laying snares for the innocēt bloud, feared not the knowledge of God, but they feared to haue their dedes knowen to the

people. Therefore to face out the thyng by dissimulaciō, they let fare as if they thought the multitude did not knowe their wickednes, & so fell to open rebukes and checkes as is the maner of all wicked persons that are taken with the maner in a mischeuouse dede that cānot be exlcused. Thou hast (say they) the deuill, seyng thou makest the father of heauen very God himselfe, \* to be auctour of thy doctrine, to auant thy selfe thereby. God is true, and thou by the deuils instigacion art vntrue. Who goeth about to deuise thy death▪ The Lorde Iesus did not brawle with them again with any checking answer to their so furiose blasphemie, lest he should haue made them more woode by putting to of furie to them, that were already cruel and furouse: but geuing vs an ensauple of mildenesse, full gentelly he telleth them the cause why he did the dede, for the whiche they quarelled with hym. And where as themselves in very dede were breakers of the lawe in all thinges, yet did they accuse Iesus, as a transgressour of the lawe, because he had healed a man sycke of the Palsey on the Sabboth day.

I (saieth Iesus) did one certain dede on y<sup>e</sup> Sabboth daye, which was ney|ther euil, sinfull, nor yet vnhonest: but wherwith I gaue health to a man that was miserably diseased, which you your selues could not but allowe & com|mend,

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in case it had not been doen on the Sabboth day. But they do rather breake the Sabboth whiche goeth about that thing on the Sabboth, which is sinfull and wicked, on what daye soeuer it bee doen. The religion of the Sabboth is not so great, but it ought to giue place to those thinges whiche are of more weight •nd greater importaunce, and good and godly euery daye whensoever they be doen.

If Moses himselfe, whom ye highly esteme and attribute so much vnto, haue geuen you the same exauple, and hath doen before me like wise as I haue doē: If also the very lawe do teache that worke maye be doen on the Sabboth day without breakyng the lawe of the Sabboth, eyther ye muste nedes ab|solue and cleare me: or els •n case ye condemne me, ye must also cōdemne Moses with me, and the lawe it selfe to, because whatsoever he gaue vnto you, was a lawe. Moses gaue circumcision vnto you, not that circumcision began euen very than whan Moses lawe began, for it was geuen of God to the Patri|arches before the lawe was writen: & for that cause circumcision is a greater matter in religion then the Sabboth daye, because it went before the lawe, and is as it wer, the head of the lawe. But the very same Moses whiche com|maunded circumcision, commaunded the Sabboth daye. You do circumcise a man on the Sabboth daye, and ye thinke not that ye violate the Sabboth day therin: because of the dignitie of circūcision, wherunto ye thinke that y<sup>e</sup> relligion of the Sabboth ought of

right to geue place: like as the Deacons and Priestes doe also in the temple these thinges whiche be pertaining to Goddes seruice, and yet in so doying they take not theymselves to be breakers of the Sabboth daye, for somuche as they esteeme the thyng that they doe, to be of more holynesse then that it should be omitted because of the Sabboth daye.

\* Consideryng therefore that ye doe circūcise a man on the Sabbothe daye, leste throughe not beyng circumcised he should not be one of you, neyther doe you wene that the Sabboth day is by that worke the wurse kept, I meruail why than do you like disdainfull men make suche clamour, that by my worke the Sabboth daye is vnkept and broken, who haue healed not one parte alone of mā, but haue preserued and sauēd the whole manne altogether on the Sab|both daye? Although circumcision were before the lawe, and is after a sorte the very beginning & chiefe parte of the lawe▪ yet it is not perpetuall. For men were acceptable and dearly beloued of God before there was any circumcisiō, and the time shalbe, when God shall mislyke and refuse the ouerthwarte circūlcision of the fleshe, beyng without the inward circumcision of the herte. But to geue health both of body and soule to a mans ••ly wretched neighbour, as it is a greater acte and a more holy dede than to circumcise a man, so is it al|waye good: before the law, in the tyme of the law, and after the law, because it is of it owne selfe good.

Why than doe ye, in a cause not vnlyke, yea in a much better matter as toulchyng my behalfe, wurship and haue Moses in reuerence, and accuse me as giltye of a greater crime? For I doe not now dispute whiche of vs twayne is greater then the other. Take Moses still (as he is) for an excellent man, let it be so that I am euen as you suppose me to be, a mean and an abiect person, yet if ye loke well about you, and do consider the matter rightly, either ye ought to cōdemne vs bothe, or to assoyle vs bothe. And y<sup>e</sup> very lawe, of trueth, teacheth vs this, that in geuyng iudgement, ye should loke vpon the matter, and not

the persone: and he standeth accursed that through fauouring the riche, op|presseth the poore.

Therefore iudge not after the qualitie of the persone,<sup>\*</sup> but lette your iudgemēt be iuste and rightfull according to the matter, if ye will truelye obserue Moses lawe. But after these thinges and many suche other were spoken by our Lord Iesus, so gentelly that they had been able to haue pacified neuer so cruell a minde, & when his sayinges also were so trewe that they could not be proued false and confuted of any man, were he neuer so shamelesse, the Phariseis (of truth) ceased from speakyng, but neuerthesse they persist and continue in theyr malice without any

mitigacion of minde, because he durst in the presence of a multitude, in suche wise laye from himselfe the faulte of breakyng the Sabbath, that he burdened them with a muche greater crime.

[ The texte.] ¶Then sayed sum of them of Hierusalem: is not this he, whom they go about to kil? But lo he speaketh boldely, and they saye nothing to him. Doe the rewlrs knowe in dede that this is very Christe? Howbeit we knowe this man whence he is, but when Christe cummeth, no man knoweth whence he is. Then cryed Iesus in the temple (as he taught) saying: Ye bothe knowe me, and whence I am ye knowe. And I am not cum of my selfe, but he that sent me is true, whom ye knowe not. But I knowe him, and if I saye that I knowe hym not, I shall be a lyar lyke vnto you. But I knowe hym, for I am of hym, and he hath sent me.

The Phariseis pride was so great, that they would be thus farre priuiledged, that an innocent being accused should rather geue ouer his true cause, then that theyr auctoritie shoulde any thing quayle amongst the people: and rather that Gods prayse and glorye shoulde be nothyng at all spoken vpon, than that any parte of their honour shoulde decaye. And yet euen this kynde of men founde many among the people whiche had rather serue this lewde ambition of theirs, then to obey Gods will. For certain of Hierusalem sayed: Is not this he, whom the Scribes and Phariseis drift is to put to death: and whom men thought did hyde himselfe and durste not cum to the hye feastfull day for feare of them? Lo, he speketh openly in the temple, and vttereth his mind vnto them frankely and frely euen to theyr face, yet do they geue hym no aunswer. What meaneth this their sylence? Are our head rulers brought in belefe that this is Messias, and now confesse that thing with silence whiche they did before impugne and denie? Howbeit, it is not lyke to be true that the chefe rewlrs should thus thinke, for euen all we knowe whence this man came. His father and mother are knowen well enough to be playne folkes and of a meane sorte, we knowe what countrey man he is, we knowe also his brethren and his other kinsfolkes. But whan Messias cummeth he shall so cum, that no man shall knowe from whence he cummeth.\* Iesus perceyuing theyr blindnesse to be so great, that where as the prophecie had geuen knowledge beforehande that Messias shoulde cum out of Bethleem, where Iesus was borne, and where all other signes of the prophecies agree with hym to all purposes, yet they beyng blynded with malice, denye that they knowe hym, for no cause els, but because they knowe him, and therfore euen of purpose they make a lye, saying that Christ shoulde cum so, that no man should know from whence he cummeth: and this they forge, because they would not be compelled to recognyse him. Iesus, I say, frō whose knowleage, no not the secretes of men were hidde, to rebuke also this foolish ignorance of the multitude, whiche was corrupt

with seing their head men so set and affected, whiche multitude was wilfully ignorant in that thing whiche they might haue knowen, but that their lewde minde letted theyr iudgemente, doeth now with a more shrill and loude voice (to thintente he might be heard not onely of them that were nye at hande, but of all the people whiche were within the temple, a place moste con|uenient to haue Gods glorye preached and setfurth in) beginne to teache open|ly who he was, and from whom he was sent: and that no man could be igno|rant who he was, but eyther suche one as wilfully would be without know|leage, or els he that of very malice, would not confesse the thing that he knewe: and thus doing, Iesus doeth admonishe vs therwith, to giue place often|times to the malice of men, lest it beying more kindled, shoulde do wurse and more cruelly, and so prouoke a more sorer iudgemēt of God against them: thus also▪ after that by all assayes he did all that could be doen for their amend|ment, he might iustely geue them ouer and leaue them as desperate persones, to theyr owne folly and disease, not y<sup>t</sup> the Glorie of God should be hid & concealed, ne yet the neyghbours health and saluacion neglected for theyr obstinate wickednesse. If therfore (sayeth Iesus) ye do not thinke me to be Messias, whome by the prophecies of your Prophetes ye looke for, bycause ye knowe from whence I came, euen that is the very thing which might teache you that I am he in dede, who haue cum after such sorte, & was borne in that selfe place, out wherof the Prophetes hath tolde before hand y<sup>•</sup> Messias should cum. Ye haue heard Iohns record of me, ye se my miracles, ye heare me beare witnes to the trueth, studying about none other thing, but Gods glory & your saluaciō. And therfore ye muste nedes knowe me, except ye had leauer wylfully be igno|rant in the thing ye knowe. And how can ye say y<sup>e</sup> Messias should so cum that no man can knowe from whence he cummeth, when as the Prophetes pointe and assigne both his stocke and his countrey? These thinges being knownen vn|to you, might induce and further you to the vnderstanding of the prophecie: howbeit it is a thing of more force and better it were to knowe from whence I came,<sup>\*</sup> than what stocke I am borne of. And in case ye woulde consider me with pure and sincere iyes, ye could not of trueth be ignoraūt therin. Neyther am I so of the worlde, nor do nowe cum out of the worlde, as ye do slaunde|rously reporte of me, but I cum from him that sente me into y<sup>e</sup> worlde, to the intent it might conuert and be saued. For I am sent from him whom ye knowe not, and for this cause he sent me, that ye also shoulde learne to knowe him by me,<sup>\*</sup> as mucche as he may of man be knowen. Albeit ye can by no meane yet knowe him except ye applye your selves through godlines, to deserue that he would geue you knowlage of him. For they knowe him not, y<sup>t</sup> doeth not obey his will: And it is not sufficient to knowe God in woordes, if ye denye him in your dedes. If ye will haue true knowelage of the father, ye must learne it of his sonne. I onely haue truely knowen him, because I proceded from him, and was with him before I came into the worlde, and I was sent into the worlde from him to teache you to knowe him: that throughe your belefe ye might be saued. For I came not of



mine owne head as other dooe, sekyng their owne praise rather then Goddes honour, teaching their owne commentes and fantasies and not the doctrine of God. And he that sent me is true: and for because I haue it of him whatsoeuer I speake, therefore my sayinges be also true.

[ The texte.] ¶ Then they sought to take him but no man layed handes on him, because his houre

was not yet cum. Many of the people beleued on him, and sayd: Whan Christe cummeth will he do moe miracles then these that this man hath doen?

The seniors and rulers being stirred and sore heated with these woordes, weaxed more wood and chafed more in their heartes because he toke vnto him suche authoritie before the people and openly rebuked theim of their peruerse wickednes. They had muche a do to holde their handes of him, for now their angre was turned into woodnesse, they now passed nothing of that good aduisement and deliberacion, wherwith they were purposed to make him awaie secretly: But though their will was readye to do that mischieuous deede, yet no mā at that time laide handes vpon him: Christ willing so to haue it, because the time was not yet cum whiche his father had appointed, to worke therein by his death, the saluacion of the worlde. For as he willingly dyed, so coude not he against his will be taken. It lay in him to stay mennes mindes, were they neuer so fierce, nor no mannes power could preuaile against him, vnlesse it had pleased his exceding charitie towardes man to be crucified for the saluacion of the world: but the priestes, Scribes, Phariseis, and headmen of the people, whom for their holy profession and knowlage of the lawe, it had behoued first of all other to haue acknowlaged Christ, perseuering in their wycked purpose euen of corrupte mindes, many of the comminaltie, and of the vnlearned in the lawe, whiche (as they were of the lesse auctoritie and learning, so they had more good mindes and deuocion) did so beleue our Lorde Iesus woordes and miracles but not yet of trueth fully persuaded that Iesus was Messias, howbeit they were brought to this poinct, that they semed apte to be persuaded: If this man (say they) be not Christ, as the Phariseis thinke he is not, yet it is muche to be meruailed at how he hath so great power in workyng miracles. For yf Messias himselfe shoulde cum, shoulde he do greater thinges then whiche this man doeth?

[ The texte.] ¶ The Phariseis hearde that the people murmured suche thinges concerning hym. And the Phariseis and hie priestes sente ministers to take hym. Than saied Iesus vnto them: yet am I a litle while with you, then goe I

vnto him that sente me, and ye shall not fynde me: whither I goe, thither can ye not cum.

But the Phariseis and the seniors, whose part had been to haue allured and inticed the vnlearned multitude vnto Christe, after that they perceiued there was many of the people inclined towardes hym, fel to suche furious headines y<sup>t</sup> they were determined euery way without any stoppe, that he ought to dye: whiche was thought would obscure their honour. Suche a pestilence is ambition when it is couloured with pretence of religion and doctrine. But in the meane tyme feare of daungier, and neither shame nor pitie stayed them from manifest doing of that enormitie. Therfore they did hyre priuely the common catche polles to take Iesus in the sight of the people, and when they had taken hym, to bring him to them as an euill doer. But Iesus that knewe their priuie conspiracie conspired against him, and could not be taken excepte he had liste himselfe, sumwhat openeth vnto them by darke sayinges, that the time should come when as he would voluntarily offre himselfe to death, wheras then they sought his death in vain, and in a maner also gaue them warning to be more glad of him, and wel to vse him whiles they had hym. For the tyme should be that all in vain they shoulde desire him being absent, whom they did persecute beyng present, specially when as they coulde not cum to the place whiche he

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shoulde conuey himselfe to. For he went euen to death, whereunto as yet they might not folowe him. He returned again to heauen, & thither was no mortall bodye able to pursue after him.\* Well, Iesus spake vnto them in this manier: I am yet a litle while with you & then goe I vnto him that sent me. Ye shall then seke me, and not fynde me, and where I shal goe to, ye cannot cum. The Lorde Iesus spake these thinges vnto them couertly, as he was wont to dooe many mo thinges, that they should not vnderstande them before they were put in vre and finished. And the darkenes of speaking maketh a man diligent to seke the matier. And whē the thinges be exhibite and dooen, the wordes are more surely beleued. Finally, the thing grue to this point, that it was well knowen to all men, that whatsoever our lorde suffered, he suffered it aduisedly and vpon delib̄eracion, not of casualltie: he suffered it willingly, and not of necessitie. Though these wordes were spoken to all men in generall, yet it did most specially pricke the Phariseis seruantes, whiche were sent to take Iesus, against whom they perceiued that they coulde nothyng do, except he were willyng. And whiles he toucheth secretly their inwarde conscience, he declareth that he knoweth what thyng soeuer is moste secretely hid in mennes heartes. And therewithall he winneth those hertes vnto him through his gentilnes, whose wicked enterpriſes he did not disclose vnto the people.

[ The texte.] ¶Then sayd the Iewes among themselues: whither will he got that we shall not fynde him: will he goe amonge the Gentiles (whiche are scattered abrode) and teache the Gen|tiles▪ what maner of saying is this that he sayd, ye shall seke me, and shall not fynde me, and where I am thither can ye not cum.

Therefore when as the multitude did not vnderstande this his saying, they reasoned among themselues: \* what meaneth this that he sayeth, where I goe to, thither can ye not cum? will he priuely steale awaye and goe to sum farre countrey among the heathen people? will he suffre himselfe to forsake this holy lande and holy people to go dwell among wicked & prophane people, whither he thinketh we will neuer folowe him? or will he wander hither and thither like a vagabounde among the Gentiles dwellyng farre awaye, that he cannot be found of vs?

[ The texte.] In the last day, that great day of the feast, Iesus stode and cryed, saying. If any man thirst, let him cum vnto me and drinke. He that beleueth on me (as sayeth the scripture) out of his belly shall flowe riuers of water of lyfe. But this spake he of the spirite which they that beleue on him, should receiue, for the holy ghoste was not yet there, because Iesus was not yet glorified.

But when the last day of that feast was cum, whiche was moste solemnely kept with moste great resorte of people, & with great religion, (for when this day was past, euery mā was glad to repayre home againe) Iesus stode vp in the temple as though he also would leaue the coūtreys of Iurye, & doth halow that moste solemne day of that great feast with a notable sermō, and therewith purueyed vitales of euangelicall faith of the ghospell, for them that should iourney. Nor he did not onely speake openly, but also cryed with a firme and a stayed voyce, therby declaryng that the matier was mete to be heard of all folke. The Phariseis had babished the simple people, with fained and colde religion, and had tangled their consciences with mannes ordinaunces. And surely the multitude had nothing els almost in admiracion that Iesus sayd or

did but his miracles. But for somuche as they had not drounke of the spirite of the gospell, they toke the lesse spirituall profite at his handes. Therefore Iesus called and allured all menne openly from the barren and colde doctrine of the Phariseis, \* vnto himselfe, promisyng them the spirite, whiche once being relceiued, not only they (by his grace) themselues shall attaine to the true & euan|gelicall doctrine, but shall also by theyr preachyng issue foorth vpō other great aboundaunce and efficacie of wysedome: I am (sayth

he) the fountaine of helth|full wysedome: whoso thirsteth, let him aske nothing of Moses, the Phariseis, the Scribes, or of the priestes. Let him cum to me, and drinke of this well. And whosoeuer beleueth my wordes, thesame drinketh. Therfore whosoeuer beleueth on me, & desyrously drinketh vp my wordes, as the scripture biddeth bearing witnesse of me, he shal not weaxe dry throwe infidelitie, but y<sup>e</sup> draught that he dronke of the spirite of God, shall bring foorth in his heart a well that shall runne euermore and plentifully, in suche wyse, that out of his heart shall flowe, not onely small litle streames, but also great & plēteous fluddes, wher|with the drynesse of the Gentiles shalbe watered, & therof shall spring muche fruite of the ghospell. By this parable & far of speakyng, Iesus did meane that fertile and plēteous spirite whiche afterwarde they should receiue that woulde beleue on him: whiche spirite after that the Apostles had receiued, foorthwith they begon with great confidence to preache in diuers tounghes to the whole worlde y<sup>e</sup>philosophie of the gospel, & to distil into the soules of all that beleued on Christ, thesame spirite that they receyued from heauen. For albeit that ma|ny at that time had sum smattering and were sumwhat entered into knowlage of the faith, for all that the verye effectuall and plentifull spirite was not yet cum to any of them, for because Iesus was not by his death and resurreccion glorified, nor had not ascended vp to heauen to sitte on the fathers right hande, from whence he should sende that spirite to his Apostles. But the misterie of the crosse was to be perfourmed before, whiche thing could not be doen and ac|complished, except his glorious maiestie had been kept secret, and as it were dissembled for a season: and they also could not be made able to receyue that di|uine spirite, vnlesse they had first been framed and fashioned therunto by many miracles, sayinges and doinges. Therfore the Lorde Iesus doeth call and byd all folke to this well of the water of lyfe, yet he compelleth no man againste his wyll, nor he excludeth no man, so that he cum athirst.

[ The texte.] Many of the people therfore, when they heard this saying, sayed: of a trueth this is a prophte: but other sayd, this is Christ: but sum sayd, shall Christe cum out of Galile? Sayeth not the scripture, that Christe shall cum of the sede of Dauid and out of the toun of Bethleem, where Dauid was? So there was discencion amōg the people, because of him. And sum of them woulde haue taken hym, but no man layed handes on hym.

When the Lorde Iesus had spoken this, and many mo lyke thynges, though they were not fullye vnderstande, yet they dyd woorke sundrie myndes and affections in the multitude of the people: for sum, vpon sight of so many mil|racles, and the great auctoritie of his wordes, sayed: truly this is a very prolphete. Again, other that thought more hyghly of him, sayed: yea this is that very Messias, whom the prophetes haue promised in their prophecies. On the contrary syde, other being corrupted with pharisaicall leuen, went about to reprove and confute these mens opinion by the very woordes of

the prophetes, whiche tolde before that he shoulde ryse out of the tribe of Iuda, and

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out of the towne of Bethleem. Christe was thought with moste part of men to be borne in Nazareth, because he was nursed there, and broughte vp with his parentes whiche dwelte there, and also because he beganne his preaching in Galile: and for the moste part had his abode there. But the people of Ierusalē and the Iewes that were of the tribes of Iurie, toke the people of Galile as men nigh neighbours vnto the heathen, and were myxte together, but for halfe their countrey men, because they neyther excelled in knowledge of the lawe, nor euer had any prophete in whome they might worthily reioyce. They knewe verily that Messias was promysed to the tribe of Iuda, not to men of Galile, and that he shoulde cum of the seede of Dauid, who had his princely palace at Ierusalem. And thus therfore they dyd challenge vnto them, honour of Christ to cum, whom they themselves being with malice corrupted nowe at his very cumming did persecute. They say therfore: it is not lyke to be true that this man should be Messias, if you do ponder and straitly examine the prophecies. When Christe shall cum shall he cum to vs oute of Galile? doth not the prophecies manifestly saye that Messias shall come of the sede of Dauid, who was certainly of the trybe of Iuda? And further more, it also expresseth the townes name where he shoulde bee borne, that is to say, Bethleem, whiche is the citie of Dauid, that was geuen to Iudas for his parte or tribe. Therefore forasmuche as the prophecie dooeth plainly shewe that he shoulde cum of a kynges stocke, of the moste holye tribe of all Iuda, out of a princely towne, howe can it stande and accorde that this man shoulde be Messias, whose parentes be poore and of no estimacion, and cummeth to vs out of a vile towne, of no name, whiche standeth in Galile a countrey of no renowme? After this sorte the people disputed of Iesus with diuers iudgementes, and there was dissencion among them for his sake. Yet did not Iesus accompany himselfe with them in this disputation, because they did not dispute with suche simple purenesse of mynde, that they dyd deserue to bee taught: and it was not yet tyme to declare hymselfe howe great and excellent a man he was. For yf they had vprightly and truely desyred to knowe who he was, they themselues might haue learned of Iesus kinsfolkes that he was not borne at Nazareth as more part of them supposed, but in Bethleem, and that he came of Dauids familie. Nor there was not a fewe that knewe these thinges, but because Iesus dyd not bryng with hym, and shewe vnto them thinges agreeable to their lustes, they were more wylling to serue theyr owne affections, than to receiue and acknowledge hym. For and if their minde had been plain, simple and pure, they might haue learned the thing wherabout they contended, in case they woulde haue asked Iesus hymselfe the question. And there were many of the people so blynded with enuy and

hated, that they conspired among theymselves to take our Lorde Iesus and laye handes on hym. But the malice of man had no power and strength against hym, who hath all thinges in his power.

[ The texte, ] ¶ Than came the ministers to the high priestes and Phariseis. And they sayed vnto them: why haue ye not brought him? The ministers answered: neuer man spake as this man doth. Then answered the phariseis. Are ye also deceiued? doeth any of the rulers or of the phari|riseis beleue on hym? but this common people whiche knowe not the lawe, are accursed.

And therefore the sergeauntes whom the Phariseis had sent as seruantes

of their mad fury, to attache Iesus, returned againe, with their mindes cleane chaunged, vnto the hye priestes and Phariseis, whiche with fierce and cruell myndes, taryed loking for theyr seruaūtes to haue brought the apprehended person vnto them, to the intēte that so at last they might haue satisfied and ac|complished their hated vpon hym.

But in the meane tyme the prouision of God, whiche farre passeth all worldly mennes crafte and subtiltie, procured such succoure, that whatsoeuer the malicious Phariseis wente about to procure, thesame lighted vpon theyr own heades and made well for the setting forth of Christes glory. The vn|learned multitude, the rude ignoraunt people of Galilee, the Samaritanes, the Cananites, and the Heathen people beyng moued with Iesus sayinges & doinges, beleued on hym. Onely the Scribes, Phariseis, seniors, and priestes in whose gouernaunce the open confessiō and discussion of the whole law and religion was, wer not only neuer a deale moued to cum to better aduisement, and to be conuerted: but were made euery way wurse and more woode. It was now cum to this point, that their hiered men the catche polles, a curryshe kynde of people, & readye to be hiered to do all vnhappinesse for money, should bothe honestly reporte of Iesus, and also reprove theyr vncurable blyndnesse. These seruauntes had seen no miracles wroughte, they had but onelye hearde hym speake a fewe wordes, yet hauing their myndes cleane altered, and with|out any regarde to the commaundementes of the Phariseis, they retourned agayne vnto them, and brought not Iesus with them. And when they that sent them, asked and quarelled with them, why they did not as they wer com|maunded, the menne did not laye for their excuse the feare of the multitude, nor feined any other excuse, but frankly and frely confessed that of truth they went purposely to haue taken Iesus, and to haue brought hym with them, but they were through a few of his affectuouse & gracious wordes, so as it were char|med and newly hearted agayne, that they vtterlye repined in

theyr hartes to do that thyng whiche they had purposed: we neuer (saye they) hearde manne speake as this man doeth. Who can laye violent handes vpon suche lyke men? What recorde coulde haue been auouched in the synagoge, which should more haue burdened and pressed, and more openly disclosed the Phariseis obstinate malice? They did all they could to the vttermoste of theyr power to subuert the doctrine of Iesus, but all their endeouore wente backwarde: for whiles they went about by all the waies they could, vtterly to destroy Christ and his doctrine, they stablishe and set forth both. But as yet still they dissemble the wood furie of their hartes, speakyng to their seruauntes more courteously and more quietly then according to the fury of their thoughtes: howe chaunsed this saye they?<sup>\*</sup> Are ye which belong to vs, and therfore not to be taken as of the raskall noumbre, also deceiued by him? Do ye not perceyue him to go about to deceiue men with faire promises, and to sell false ware for good? If he were true, do ye not thynke that suche notable men as doth excell both in learning and auctoritie would approue his sayinges? do ye see any rulers or magistrates, vn|to whō the auctoritie of the religion belongeth, or any of the Phariseis, which hath the moste exacte knowledge of the law, perswaded by his wordes? doeth the example of a fewe •atifes, a sorte of drudges, moue you? This sorte of people is ignoraunt, & knoweth not the lawe, and therfore are accursed. Well, euen God thus disposed these thinges, to certifie and teache vs that nothyng

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doeth more obstinately resist true religion, then the malice of them whiche are cloked with the false pretence of religion, nor no man more deadly enemy to y<sup>e</sup> doctrine of the gospel, then he that wresteth holy scripture to his owne lewde affections: neyther are any more desperately wicked, then those, whiche with pretence of holynes, with perswasion of learnyng, with publike auctoritie, be armed against the trueth of the gospell. But in dede, whatsoeuer this worlde deuiseth with all his engyns agaynst the heauenly trueth the successe therof is to the glorie of our lord Iesus Christ. Now than, marke me this well (O wise reader) that there is no where more scarcitie of them, that with theyr hartes fauoureth the christen trueth, than among the ringleaders of religion, and head learned men.

[ The texte.] Nicodemus sayeth vnto them (he that came to Iesus by night, and was one of them) doeth our lawe iudge any man before it heare hym, and knowe what he hath doen? They answered, and sayed vnto him: art thou of Galile? Searche and looke, for out of Galile alriseth no prophete. And euery man went vnto his owne house.



In so great a counsaile which was of Phariseis, Scribes, Seniors, and Priests, there was no man save only Nicodemus which would stand in the defence of that innocent lord, against such wicked enterprises. This Nicodemus was one of the headmen of the secte of Phariseis, a grosse man of truth and lesse learned than other, but he was of a lesse corrupt minde: and it was the same which for feare of the Jewes came to Iesus by night (as I tolde you before) to be better instructed by him through private and secreete communicatiō.

And by that one meeting, he profited so much that he took Iesus for a good man, though he did not fully understande the mystery and spirituall meaning of his wordes. When this man sawe his felowes with blood sucking mynisters, tending to the utter destruction of Iesus, whome he so favoured that neuertheless he feared the malice that was armed with auctoritie, he tooke Iesus part wholly: And spake those thynges for him whiche might have been spoken for any malefactor before he had been convicted: we do (sayeth he) professe a law, which doeth not condemne the euill doer, except he be first heard, and the matters duely discussed, whiche be layed to his charge that is accused. Lette this manne haue at leste this benefite of the lawe, whiche is common for all folke: and the lawe selfe geueth it euen to them that be misdoers. When they had no matter once to open their mouth to speake against this so indifferent and manerly defence, whiche Nicodemus vsed in speaking for Christ, they do not only not call themselves home, & turne to a better mynde, nor yet be pacified and appeased, but without regarding the mannes dignitie and auctoritie they fall in hande to rebuke him, & to his reproche, say thus vnto hym: art thou also nowe become a man of Galile? The common people and the vnlearned are to be holden excused, and maye be forgeuen: but is it not a great shame for thee that art an head man, & a doctor of the lawe, to be the disciple and scholler of this Galile man, <sup>\*</sup> whiche is a verye deceiuer of the people? to whom no man ioyneth himselfe, but suche as be moste vile abiectes before menne, and cursed before God. Thou that professest the knowledge of the lawe, and art an open reader and discusser of the same, searche well the scriptures, & throughly examine them, and if thou fynde any where throughout all the scriptures that either any prophete hath euer cum or euer shall cum out of Galile: beleue then

this felowe to be a prophete. This answer of the Phariseis was not onely wicked, but also folishe. For Nicodemus had not affirmed him to be a prophete, but sayde: whosoeuer he be, he ought not after our common, or rather publike law, (that is to saye, a lawe which indifferently pertaineth to all men of euery state) to be condemned, except his cause be knowen before. But where malice & hatred is in the heart, & occupieth the powers of

the mynde, there is no iudge|ment. After these thynges wer commoned to and fro from one to an other, the counsell brake vp and was dismiss: And so euery mā went home, their wyll to beriue Christ of his life, beyng delayed and proroged, but not chaunged. For Iesus tyme was not as yet.

The .viii. Chapter.

[ The texte ] Iesus wente into the mount Oliuete, and early in the mornynge he came agayne into the temple, and the people came vnto hym, and he sate downe and taught them.

**A** Nd so now (when it drewe nere night) Iesus wēt vn|to mount Oliuete, where Bethanie was, a pleasaunte lodgeyng for the lorde, considering that there was no quiete place in Ierusalem: & herein he taught vs that a secrete place, or some vacaciō, is cōueniēt for preachers of the ghospell: and that the trueth hath no where lesse place, than in riche and welthy cities. Howebeit some|tyme the euangelicall wyse preachers shall resorte thi|ther, not to get riches or honoure, but to do good to o|ther: though they do endaungier their liues thereby. Therfore the next daye folowynge, Iesus returned agayne to Ierusalem early in the mornynge, and now not stādyng (as he did the daye before) but sate downe, and taught in the temple, with a bolde countenance: openly shewyng hymselfe to be nothyng alfearde of the Phariseis wicked conspiracies. And all the people came in a great assembly vnto him, partly being brought to haue him in admiracion throughe the miracles and wordes that he had doen and spoken before tyme: and partly to intrappe hym, and to get matter to harme him.

[ The texte. ] And the Scribes and Phariseis brought vnto hym a woman taken in aduoutrye, and whan they had set her in the middes, they saye vnto hym. Maister this woman was taken in aduoutrie euen as the deede was a doying. Moses in the lawe commaunded vs that suche shoulde be stoned. But what sayest thou? this they sayde to tempte hym, that they mighte ac|cuse hym.

And for because they had marked in hym a certayn merueilous clemencye & gentle pacience towardes the poore miserable cōmon people, thereat they toke occasiō to accuse him: wheras thei ought y<sup>r</sup> rather to haue loued hym. Moses law had ordeined a sore statute against aduoutrie, that is to saye, that in case any woman were taken vnlawfully vsyng her selfe with any other manne, she should be stoned at the peoples handes. And in the meane while the men par|doning themselves, were extreme against the women: as though thei should be innocent before god, or auoide eternal paine, if they were not punished by the lawe, though otherwyse they committed greater faultes. The lawe onely pu|nisheth open faultes: It doth not punishe pride,

hautes of mind, nor hatred, but god doth more abhorre these thniges, thē y<sup>e</sup> other, which y<sup>e</sup> law punisheth.

Now therfore the Scribes and Phariseis, (that is to wete, men ye knowe

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well inough, very seuere keepers of iustice, and of very zeale and loue to y<sup>e</sup> lawe fiercely set against malefactours, and open synners, when they themselues are inwardly in their hertes soused and washed with muche more enormous sin|nes) brought a woman taken in aduoutrie vnto Iesus, at that time sitting in the temple. They set the woman opely in the middes of y<sup>e</sup> people, to thintente that if Christ would haue geuen sentence of condemnacion against her,\* many of the multitude shoulde haue borne him lesse fauoure, whose fauoure he had gotten, chiefly by reason of his lenitie and gentlenes, but and if he should pard|on her and clearly dismissee her, as they thoughte he woulde haue doen, that then they might finde some faulte by him, wherof to accuse hym: whiche was not afrayd to forgeue an aduouterer cōtrary to Moses ordinaunce and lawe: and so then they hope to bring to passe, that (when all should beset on a roare) in steede of the woman, Christ himselfe should be ouerthrowen and euē pressed downe with stones. And verely these Phariseis themselues, beyng more wic|ked synners, accuse the synfull woman before Iesus, as a iudge on this wyse. This woman (saye they) was euen now taken in aduoutrie, euen as the deede was doing, and Moses made vs a law that suche shoulde be stoned. Therfore we bryng her vnto the people to be stoned, excepte thou disagree therunto: what thynkest thou?

[ The texte.] But Iesus stooped dount, and with his fynger, wrote on the grounde. So when they continued askyng him, he lifte himselfe vp and sayed vnto them: Let him that is amonge you without synne, caste the firste stone at her. And againe he stouped downe and wrote on the ground. And assone as they heard this, they went out one by one, beginning at the eldest. And Iesus was left alone, and the woman standyng in the midst. When Iesus had lifte vp himself, and sawe no man but the woman, he saied vnto her: womā where act those thine accusars? hath no man condemned the? She sayd, no man lorde: and Iesus sayed: neyther do I condemne the Goe and synne no more.

Uerely Iesus, who knewe the secretes of their heartes, and was ignoraunt in no manier of thyng were it neuer so priuie, did so elude and disapoynte their malice, by his godly wysedome, that he deliuered the aduoutresse oute of the stonecasters handes, and yet did not clerely absoyle her as faultlesse, leste he should seme to abrogate Moses lawe, whiche was necessarily

geuen, to cause men refraine from euil dedes. This, I say, did Iesus, who came not to breake and abrogate the lawe, but to fulfil it: and againe on the other syde, he did not condemne her, because he came not into the worlde to haue sinners loste, but to saue them. For of trueth Iesus doeth euery where so moderate his woordes, as touchyng those ordinaunces whiche the worlde obserueth necessarily, euen to preserue a publike peace, and for a common quietnes, that he neither muche alloweth them, nor improueth them, but vpō occasion therof, geueth monicion that generally all vngraciousnes is to be eschewed, and not onely these dedes whiche worldly prynces lawes do punishe.

For truely there be in goddes iudgement crymes more horrible than these, which yet the lawe doeth not punish, notwithstanding they cannot escape punishment at goddes hande where he taketh on hand to reuenge the doer. Therfore Iesus doeth neither refuse the iudgement, which was cōmitted vnto him, forasmuche as he is iudge ouer all, nor he doth not appoint and cōmit the wo|man, which was giltie, vnto the men that wer in readinesse to cast stones, nei|ther doeth he cleare the woman of the matter, who in dede had deserued to be

punished: but with silēce he succoureth her, that was pulled & hurried to pain, to preserue her vnto penance: and that she mighte with due repentaunce bee better aduised, and conuerte to healthe and saluacion. He gaue no aunswere by worde of mouthe, but he spake the more by his dede. He knewe the selye giltie woman to bee a sinner, but he also knewe her accusers, whiche woulde haue been thought righteous, to be more sinfull then she was. He did not take away Moses lawe, but he shewed the mercifulnes of Christes newe law, whereof he was thauctor: he informed them that drewe the faultie womā to cruel pain, to loke well vpon thēselues, and according to gods lawe, to examine their owne conscience duely: & euery one to shewe himselfe suche a one towards his neigh|bour that had offended, as he would haue god to iudge hym. This thyng our Lorde Iesus did for our instruccion, and he bowed downe hymselfe, to signify that a man, al statelinesse and pride layd doune (wherwith any man flattered himself, and of an hault minde despised his neighbour,) should descende doune into himself, and loke wel vpon himself: and being bowed doune, Iesus wrote vpon the grounde, euen to geue vs warnyng that God shall iudge euerye man after the lawe of the gospel: The lawe written in tables, made them by an vn|true righteousness proude and arrogant. The law written vpon the grounde, maketh euery man through a conscience and knowlage of his owne infirmitie, meke and mercifull vnto his neighbour.

Now whiles the Iewes preaced still vpon him, \* to knowe his iudgemente (although he had already by his dede pronounced it) he stode vp, and so tolde them playnly his minde, that wist not what he meant by his doing, and sayd: He that is among you without synne let him cast the first stone at her. With this saying he did not clearely assoyle the offender, but he pearced their consciences. And euery one of them knowynge himselfe giltye, feared lest Iesus, to whom they sawe wer knowne euen moste hid and set thynges, should haue published their vngacious actes. When he had thus pricked their conscience, he stouped doune againe, and wrote vpon the grounde, as it wer by that dede paintyng before theyr eyes, what he would haue them to do.

He noted their arrogancie, whiche toke vpon them to be holy, when as in dede they were more synfull then those whom the lawe extremely punished. For she, whom they had brought forth to be stoned with the commō handes of manye, had not kylled her husband: but through the frailtie of the fleshe, had geuen the vse of her body to an other man, and so committed aduoutrie. They beyng full of enuy, hatered, complaynyng, couetousnes, ambicion, and deceite, laye in wayte to kyl the lorde of y<sup>e</sup> whole lawe, who alone was free in al thyn|ges, and clerely pure from all synne. Therefore vpon this the lordes answere, euery one knowing himself giltye, & being afrayed lest he shoulde be bewraied and his faultes disclosed, went out of the temple one after another: the seniors, the Phariseis, the Scribes, the Priestes, and other head men goyng before, and the rest folowing them. For they whiche among that sorte wer taken for the very pillars and maintainers of religion and iustice, were euen sowed in mormities, and inwardly moste great synners: When these folkes were goen out, of whom neuer one was cleare and without fault, Iesus remained alone, who onely was without fault. And nowe the synful womā found him, which neuer hadde doen synne, a mercifull iudge, wheras she should haue had them cruel murderers, who were themselues giltye of grieuous sinnes. Therefore the

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woman seing their crueltie, stode alone as a wofull synner before Iesus that was alone: a woman ready to perishe, before a Sauour: a sinfull creature before the fountaine of all perfeccion and holynes. She quaked for feare euen of a very conscience, but the clemencie of Iesus, whiche shewed it selfe euen in his countenance, put her in good coumfort: and in the meane whyle our lord (as it were a man occupied about an other thyng) wrote vpon the grounde, so that the Iewes (as it well appeared) wente a waye, not as men afrayed with the lordes threathynges, but condemned in their owne consciences.

At lengthe Iesus stode vppe, and when he sawe that all were goen and the woman all alone and fearefull, he speake curteously vnto her, sayinge: woman wher, are thine accusers? hath any man condemned the? She answered: no mā si<sup>•</sup>\*. Then Iesus sayed, neither will I that came to saue all men, bee more vn|mercifull then they, nor condemne her whom they haue not condemned. The rigour of the lawe doeth punishe, to feare men: the fauourableness of the gospell seketh not the deathe of a synner, but rather his amendemente and lyfe. Therefore go thy waye and sinne no more hereafter. By this example our lorde Iesus taught those that taketh vpon them to be sheperdes ouer the people, and to be teachers of the gospell, howe greate sufferance and gentelnesse they ought to vse towards them,\* whiche fall into synne by frailtie: for considering that he, in whom was no synne at al, shewed hymself so merciful towards an open sinner, how great ought the bishops gentilnes to be towards offēders? when as they themselues haue many times more nede of Goddes mercy then they, against whose faultes they be very angry: or in case they be not so synful, certes their life is not without some spotte: at leaste waye truely they maye by the frailtie of man, fall into all kynde of synne.

[ The texte.] ¶Then spake Iesus agayne vnto them, saying: I am the light of the worlde. He that foloweth me, doth not walke in darkene<sup>•</sup>se, but shall haue the light of life. The Phariseis therfore sayed vnto hym: thou <sup>•</sup>earest recorde of thy selfe, thy recorde is not true. Iesus answered and sayed vnto them: Though I beare recorde of my self, yet my recorde is true, for I knowe whence I cam and whither I go. But ye can not tell whence I come and whither I go. Ye iudge after the fleshe. I iudge no man. And if I iudge, my iudgement is true. For I am not alone but I go to the father that sent me. It is also written in your lawe; that the testimonie of two men is true. I am one that beareth wytnesse of my selfe, and the father that sent me beareth witnesse of me. Then sayed they vnto him, where is thy father: Iesus aunswered, ye neyther knowe me nor yet my father: yf ye had knowen me ye shoulde haue knowen my father also. These wordes spake Iesus in the treasury as he taught in the temple, and no man layed handes on hym, for his houre was not yet come.

Therefore nowe when they whiche complayned of the woman, were sente awaie and euery man brought to the knowledge of his owne synne, and the synner dismyst, Iesus vpon this occasion goeth in hande agayne to make an ende of the sermon whiche he had begun. Sinne is darkenes. They that bee true and of plaine meaninge, & studie not to be thoughte other maner of folke then they be, go to the light, and are deliuered out of darkenes, lyke as the syn|full woman wente vnto Iesus. And because she did not denye, but confessed the thyng that she had committed, she wente a waye iustified. Contrary wyse the heade men and the Phariseis, because they woulde be thoughte righteous, when as in very dede they wer vngraciouse, and very wicked, dedde from the lyghte, leste theyr dysease shoulde be knowen, and so they made whole. Ther|fore Iesus doeth exhorte all folke, y<sup>t</sup>whosoever is

be wrapped in synne, should come to hym, but so that he come penitente:  
and shoulde rather folowe hym

then the Phariseis, who being blynde, were guydes of the blynde. And leste a|ny man throughe knowledge of his sinnes, shoulde not be bolde to come vnto hym, \* he taught vs in the aduoutresse a litle before, howe he reiected no man that desirethe to be healed. I am (sayethe he) that to the whole, not to Palestine a|lone, which the sunne in the firmamente is to all the worlde: as muche to saye, I am the light of the worlde. The sunne taken awaye maketh all thinges darke withall. It beareth lighte before all bodyes: I am light to pure soules. It ge|ueth life and likynge to all bodyes: I am lighte more presently to soules. He that walketh in the lighte of the sunne, stumblethe not in the darke: whoso followethe me and beleueth on my doctrine, shall abide no longer in darkenes of errour and sinne▪ but beinge purged frō sinne and illumined with the doctrine of the gospell, shall haue the true light which geueth lyfe to the soule. It belon|geth to the dead to be hid in darkenes, \* and the propertie of them that be aliue is to walke and be cōuersant in the light. To haue knowledge of me, is the life of the soule. Contrary, synne, and to bee ignoraunt of me, is eternall death. The Phariseis enuye coulde not broke this magnificence whiche Christe preached of hymselfe, specially forasmuche as they thoughte themselues to be touched couertly, and whatsoeuer did redound vnto Iesus commendacion and praise, thesame to be a derogacion to theirs. And furthwith therfore they cried out a|gainste hym, in the presence of the multitude, fearyng leste the common people would forsake them and folow Christ: and to bryng hym out of credence, they would make him a lyar, and charged hym therwith. Thou (they saye) bearest recorde and speakest stoutly of thy selfe, but no mans owne recorde is to be beleued. It is no true mans parte, but a proude mans fashion, to set forth his owne prayse: wherfore this thyne owne testemonye is not true. To this ven|geable checke (whiche yet in dede coulde not so muche hurte his glory, as it mighte hynder the saluacion of that great nombre of people) Iesus made a sharpe aunswere, saying: Trueth it is, amonges men the witnesse of hym whiche bothe maye deceyue and be deceiued, is of small importaunce, and weyeth litle.

I alone am not witnesse to my selfe, who can bring for me Iohns recorde, and the witnesse whiche the prophetes bare of me, yea and though there were no mannes recorde of me, who stande in no nede of it. For if I alone shoulde beare witnesse of my selfe, yet could not you (in case ye knewe plainly who I am and whence I came) reproue mine owne recorde. It is expedient that those mennes witnesse be drawen in question and doubted of, which (being nothing els but verye men, and according to mans iudgement make relacion of them|selues,) may be deceiued, & also lye if



they list: but these thinges hath that way no place in me. For I speake nothing of mine owne head, but the thyng that I say, cummeth of him from whom I was sent: & I haue none other pretēse therein, but to set furth his glory. He cannot lye, and his onely recorde is more holy and vncorrupt then all mennes witnesses. Whosoeuer hath pro•eded frō him,<sup>\*</sup> and speaketh all thinges according to his minde, within a while to re|turne again vnto thesame person from whence he came, hath no nede of mans witnesse: when as his owne propre actes are in redines to declare who he is. But you being blinded with enuye, of purpose will not knowe the thing that ye might knowe: and because ye iudge peruerslye of me through thestimacion that ye haue of those thinges which are in me, & other mortall men indifferētly,

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and cōmon to both, ye do not perceiue frō whence I came, nor whither I shall go. For this is not seen except mennes myndes (wicked affecciōns set aside) do iudge after the spirite, and in ready belefe of myndes, learne by the thynges whiche I do & speake (with cōferryng together the sayinges of the prophetes) to see that it is an heavenly thyng, and no worldly thyng. But you iudge after the fleshe:<sup>\*</sup> & why? because ye be corrupted with worldly affeccion, condemning wickedly to your owne vtter destrucciō, that thing which ye ought to imbrace to eternall saluacion. Your iudgement therfore is corrupte and false, because it cūmeth not of God, but out of worldly and humaine lustes. And in the meane tyme do I iudge no man. For the tyme of iudgement is not yet, but of saluac|ion. And yet if I should geue iudgement of you my iudgement should be true, because it doeth not swarue and dissent from Gods iudgement. For I shoulde not geue sentence alone, but I and my father who sent me, ioyntelye together should pronounce semblably one thyng, forasmuche as we bothe throughlye will all one. In worldly matters the iudgement of many weyeth more, and is of greater auctoritie then one mannes mynde alone: but yet Goddes iudge|ment alone, passeth the iudgement of all mankynde. If ye despise my sentence as but mans iudgement, trulye ye cannot contemne the iudgement of God, though he himselfe alone geue iudgement. And yf ye do not despise the iudge|ment of

God, neither can ye reiecte or refuse my iudgement, whiche is consen|tyng to his in all thynges, except with a common contempte ye do vs bothe at once wrong: bothe him that sendeth, and me that am sent from hym. I speake or do nothyng but that whiche he hath commaunded me.

Semblably euen amongst menne the recorde of many is more substauncial then of a fewe: & after your lawe there is no recorde, vnlesse it be of two at least, allowed and admitted before a iudge. But yet in dede it is more to be regarded if a man beare recorde of another, then if he beare witnesse of himself. Howbeit it cannot be auoied but among men there be wrong iudgementes, and vntrue recordes: yea and although a thousand men should agre vpō one thyng beyng but men, either for because through errorr they knewe not the truth, or els be|cause they being corrupte in their affections, do not pronounce & geue sentence accordyng to the true iudgement of reason, but after the le•de affections of the heart:

Notwithstandyng where euen one alone sayth any thing of hymselfe, in case he do not pronounce the thyng which he r•porteth of hymselfe, as of his owne heade, but by Gods commaundement, his iudgemente and recorde must nedes be true, because God can neither be deceiued nor corrupt.

I beare no witnesse of my selfe, but by the autoritie of my father, who doeth also hymselfe beare witnesse of me: neither do I pronounce any other thing cō|cernyng myne owne person, then he hath testified who sent me into the worlde to be a witnesse• of the trueth, which onely he hath knowē. If ye do put away my recorde, ye must nedes therin also reiecte his. If ye infringe and repel my iudgement, ye must of force and necessitie contrarie him. We be twaine, but we two haue all but one witnesse and iudgemēt. And there is one of these twaine who if he were alone, yet were his iudgement not to be replied against. And if ye aske when did the father testifie of me, forsoth he bare recorde of me, in your law: whose voy•e ye should know, if ye would w<sup>t</sup>pureheartes vnderstand y<sup>t</sup> which is writtē: he did also testifie of me at Iordane, his recorde of m• is to be seen in the very artes and dedes whiche he doeth by me: and in conclusion whē

tyme shall be, he shall glorifie me with more euidēt and clere witnesses. After these thinges wer spokē, the Iewes because they heard the father oftē named, from whom he was sent, and whose auctoritie he laied for his defēce, meruailled if he woulde speake so highly of Ioseph the carpenter, whose sōne he was then commōly thought to be. And in case he ment not of him, they be desirous to get out of him who should be that other father, frō whom he had come, & to whom he should go: Where is ({quod} thei) this thy father, of whom thou spealkest suche wonderful thynges: But Iesus somewhat opening that as yet he was not knowen vnto them, touchyng his

diuine nature and Godhead, whē as they supposed him to be but a very man and nought els: and yet for al that they should haue beleued him as a man vnlesse theyr iudgment had been cor|rupted with carnal affections, yea & his wordes did also implie that neither the father could truly be knowen, but by the sonne, nor the sōne fully knowen except the father wer knowen: for the sonne is not knowen with bodilye iyes but by fayth, nor y<sup>e</sup> father can be shewed to mans sēses, but maye be brought into deuout myndes spiritually. Well, Iesus (I say) maketh answeere on this wyse: Ye neyther know me, nor yet my father: and so long as ye will not know me, ye can not knowe my father. Geue credence vnto me, & ye shall both know me, and my father. Ye saye that ye know me, because ye know my countrey, my dwelling place, my parētes, & brethren: Whē as through these wordes, which they vnderstode not, our lorde Iesus did sore prouoke the phariseis myndes against him, teaching openly in the temple, yea & where most preace of people was, in a place of the Temple called the treasury (because that offringes and thinges geuen to the Temple were brought thither, and kept there, whiche thinges wholly wer turned to the priestes and Phariseis pleasures, and gaine excessiue, though the thinges were geuen, and as ye woulde saye were con|secrate to God.) Albeit I say that Christe did thus, as I haue said, yet no man layde handes on hym: not because they lacked any vngracious wyll, but be|cause God did not suffre them to do it. For the time was not yet come, whē as Christe had appoynted himselfe to suffre, neither would he suffre vntyll he had fully taught that doctrine whiche the father had committed to his ministraci|on, for the saluacion of man.

[ The texte.] ¶ Then sayde Iesus agayne vnto them: I go my waye, and ye shall seke me, and shall dye in your synnes. Whither I go, thither can ye not cum. Then sayed the Iewes, wyll he kyll hymselfe, because he sayeth, whither I go, thither can ye not come? And he sayed vnto them: y• a•• from beneth. I am from aboue. Ye are of this world. I am not of this worlde. I therfore saye vnto you, that ye shal dye in your synnes. For if ye beleue not that I am he, ye shall dye in your synnes.

Therefore whiles they wer whisht and kept silence, yet cumpassyng in minde full vngracious and murderous thoughtes, Iesus went forth with his talke priuely pricking their cōsciēces, that so at leaste wa• it might forthinke them, when as they knew that nothing was hid vnto him: a thyng whiche was ne|uer before geuen to hym that was but a verye man. No mannes wickednesse, (sayeth he can let the thyng that I do by my fathers commaundement. That thyng once finished, I go to hym that sent me, and then ye shall seke me all in vayne, and in myne absence ye shall desyre me, whom beyng present, you enuy, and do displeasure vnto. Then ye shall knowe by the ende and conclusion of the matter, who I am: Ye shall wyshe my presence, and not haue it. But you whiche doe nowe persecute the preacher, and setter foorth of eternall trueth•

shall dye in your synne yf ye do persiste and continue in your infidelitie. For he doeth perishe through his owne faulte that obstinately putteth away healthe when it is freely offered vnto hym: and he prouoketh and sekethe his owne deathe, whoso doeth despyse the fountayne of lyfe. I go not thither, whereas youre wickednes compelleth me, but I do willyngly go thither where as ye cannot folow me. By this parable our lord Iesus did meane manye thynges: first of all, that of his owne good will he went to his death, furthermore y<sup>t</sup> by his death and resurreccion he should be lyfted vp to heauen, whither as no man by any worldly wisdom could be brought.

When with this saying y<sup>e</sup>lewes wer made afeard, and vnderstode not what he ment, they durste not for al that aske the meanyng: but whispered and talked therof secretly among thēselues saying: What is the matter that this man doethe sundrye tymes threaten vs with his goyng awaye thither, whither we cannot folowe hym? wyll he violently kyll hymselfe, and so withdrawe him from vs? Iesus, whiche knew the very thoughtes of them all, dyd so temper and moderate his aunswere vnto this very grosse muttrynge and sinfull murmuryng, that the thyng whiche he spake shoulde not bee vnderstande, but after his death, resurreccion, and ascen|cion. For they supposyng that Iesus was nothing els but a man, could coniec|ture none other thyng, but that he shoulde go to his death, and so be delyuered from the grefe of his persecutours, when as his meanyng was that hymselfe (as touchyng his godhede) came from heauen, and that he should anon after ouercome deathe: and returne agayne thither from whence he came. Ye (sayethe he) beyng of this worlde are worldly wise, and speake after the carnall iudge|ment of the world. \* I am not of this worlde, and do speake hyer thynges then you can vnderstande, neyther shall ye euer vnderstande them excepte ye leaue your infidelitie, and shew your selues ready to be taught, and therefore I tolde you erwhile and now tell you once againe, that vnlesse ye put away your malice ye shall dye in your sinnes. The onely waye to escape the darkenes of synnes, is to receiue the lyght. The onely waye to lyfe, is to knowe him whiche onely deliuereth from deathe by the faythe of the gspell. And in case ye do obstinately-refuse to beleue that I am he, by whom the father willeth that all men should obtaine life and saluacion, ye shall thorow your own faulte dye in your synnes.

[ The texte.] Then sayed they vnto hym: Who a•t thou? And Iesus sayeth vnto them: euen the v••y• same thyng that I speake vnto you. I haue many thynges to saye and to iudge of you. Ye• and he that sent me is true, and I speake in the worlde those thynges, whiche I haue heard of hym. Howbeit they vnderstoode not that he spake of his father. Then sayed Iesus vnto them: When ye haue lift vp on dye the sonne of man, then shall ye know that I am he, and that I doe nothyng of my selfe, but as my father hath taughte me, euen so I speake those

thynges, & he that sent me, is with me. The father hath not left me alone, for I do alwayes those thynges that please hym.

Neither yet did this saying of the lord Iesus settell downe into the mindes of the Phariseis, so very muche had the inordinate loue of this world blynded theyr myndes, and therefore as though they had neither seen nor hearde anye thing wherby they might know who he was, they now maliciously saie vnto Iesus: who art thou? but Iesus knowing before hand that thei would picke some quarell against whatsoever answere he should make, which asked him y<sup>e</sup> question of a frowarde mynde, therewith also iudgeyng them to be more fitte to heare what themselues wer, then what he was, maketh them aunswere on

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this wise, sayinge: Ye desyre to knowe who I am, wel then, do beleue, but surely ye shall not beleue excepte ye put awaye grosse and worldly affeccions, for els if I doe tell you who I am, I shall tell it to your harme. For ye wyll not onely be neuer a deale better therby, but forasmuche as ye be manye wayes euyl, ye shall so muche the more be made wurse. And this that I nowe speake vnto you, shall make your damnacion the greater. I thyrst and couet the saluacion of men and not theyr vtter destruccion. Or els I coulde speake manye thynges of you, and for manye causes condemne you. But it is not so thought good to my father, who sente me into the world, not to cause the euyl to bee wurse, but to thintent that those whiche be euill should forthinke and amende themselues, and be saued. The father that sent me is he that sayth trueth, yf ye beleue hym ye shall be saued. And ye shall beleue hym, yf ye will beleue me: of truethe ye shall without daunger safelye beleue me that speake nothyng vnto you, but what as I haue heard of my father, with whō I was before I came into the worlde. He hath commaunded me to speake true thynges, & the trueth of suche thynges as do further mē to saluacion, and not to damnacion. And yf any man do perishe, he shall perishe thorow his owne faulte, who doeth enuye his owne health that is offered him.

But the blyndnes of the Iewes was so grosse, that althoughe he had so ofte made mencion of his father, from whom he was sent, and to whom he shoulde go, of whom he should haue recorde, and did heare the thynges whiche he did speake, as yet for all that it vnderstood not that he spake of the father of heauen, because they coulde beleue nothyng in hym aboue a manne. For these say|nges were then as seedes closed vp in the memorye of the hearers,\* to thintente that they shoulde then bring furth frute, when as all thynges shoulde be fully accomplished, whiche the Prophetes had written of Iesu. It was expediente that as yet he shoulde be thought a very

man, vntill he had fully finished for y<sup>e</sup>saluacion of the worlde, that hye sacrifice whiche was to bee offered vpon the alter of the crosse. For it so pleased the father, that by death God shoulde bee glorified. Our lorde Iesus in the meane time meaning this, goeth furth in his comunicacion, insinuating couertly that he shoulde afterwarde willinglye be crucified by them, & sayeth thus: When ye shall lyfte vp on hye the sonne of man, euen very then ye shall vnderstande who I am: and after that ye shall thinke me vtterly made awaye, then in conclusion ye shall well knowe my po|wer. For ye shall right well perceiue that the thing is wrought, not as men do thinges, but by my fathers power: after whose pleasure and iudgemente I do what thing soeuer I do practise herein earth, to the saluacion of man. Neither do I speake any thing but according to his minde. And albeit I am sente into the worlde from hym, yet am not I forsaken of hym, he hath not lefte me, but he is alway present with me, and doeth assiste me, and by me, he both worketh and speaketh vnto you, for betwene vs two is a moste hye consente: he is glolrified by me, and I againe by hym: but he is the auctor and I the messenger. And I do the office of an embassadour so faythfully, that I alwaye do those thinges whiche he hath commaunded and determined. Moses and Daid, whom ye haue in great reuerence, spake and did manye thinges according to Gods will, but yet thesame did many tymes offend hym with their doynge. I neuer dissent from that whiche is my fathers pleasure.

[ The texte.]

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As he spake these wordes, manye beleued on hym. Then sayed Iesus to those Iewes whiche beleued on him: If ye continue in my worde, then a●● ye my very disciples●, and ye shall knowe the trueth, and the trueth shal make you free. They aunswered hym: We be Al|brahams seed, and were neuer bounde to any man: sayeste thou than, ye shall be made free● Iesus aunswered them: Uerely verely I saye vnto you, that whosoever committeth sinne, is the seruaunt of sinne. And the seruaunt ●●●deth not in the house for euer, but the sonne al|bideth euer. If the sonne therfore shall make you free, then are ye free in dede. I know that ye are Abrahams sede, but ye seke meanes to ●●I me, because my worde hath no place in you. I speake that whiche I haue seen with my father, and ye do that whiche ye haue seen with your father.

When as at that season none did fully vnderstāde these sayinges, yet there was many among the people whiche thought them not vngodly. And diuerse conceuyng good hope of the thynges whiche Iesus promysed them, beleued hym,\* but yet not perfitylly, for they were still ignoraunte, but as they wer then able to vnderstande the doctrine of the gospell. There was in dede a certayne way prepared to fayth already: although they wer not yet so far forwarde as they should be brought afterwarde. The Lorde Iesus therfore

doeth exhorthe them to perseuer in the thynghe wherin they were metely wel entred, vntill they might atteyne the perfyte knowledge of him. For faith of good men doeth euē beleue those thynges whiche it vnderstādeth not.\* The malice of the Phariseis waxed alwaye wurse and wurse. He sayeth vnto them: take you no exaample at these which do wilfully perishe, it is a good beginnyng for you, some deale to beleue my sayinges, from which if other mens infidelitie do not withdrawe you, and if ye will firmly abide in that yeare entred vnto, I which do professe heauenly trueth and no Pharisaicall doctrine, will take you for my very owne proper disciples. And you whiche hitherto haue embraced the shadowes of Moses lawe for truthes, shall in processe of tyme knowe all trueth. And the knowen trueth shall make you free.

But the Iewes not perceiuing that Christe mente of that libertie whiche the gospell teacheth, whiche libertie doth not chaunge any worldly aduaunce|ment, as to deliuer the bodye from the intereste that the maister hath ouer it, but setteth the mynde at libertie from sinne, from leude and worldlye desyres, from the tyrannye of the deuil, from feare of death, from bondage of Pharisai|call ordinaunces, from the yoke of carnall obseruyng of the lawe: The Iewes I saye, not vnderstandyng this, makethe aunswere disdaynefully: for they wer proude of the nobilitie of theyr carnal aunceters. We, say they, by successiō come of Abraham the Patriarche, and are naturally free men borne, and not onely free but noble gentlemen also, neither did we euer serue any man as bōde men. What libertie therefore doest thou promise vs as though we were bonde seruauntes, nedefull of manumission? This aunswere declared the Iewes to be grosse, whiche put their affiaunce and glory in carnall thynges, neglectyng spirituall thinges whiche commende vs to God.

They tooke purenes to consist in wasshyng of the bodye, of cuppes, and of vessels, though they had theyr soule polluted with sinfull vices. They despised other in comparison of themselues, because they were bodely circumcised, whē as they had an vncircumcised mynde. They thought themselues holy because they caried about with them the lawe written in brode scrolles rounde aboute theyr heade, when as they be holye to God, whiche haue the lawe wrytten in theyr myndes, and expresse the same, not in scrolles, but in theyr dedes. So nowe they wer proude in herte because after the fleshe they came of Abraham,

as though it were a great matter to be borne of holyones, when before God they be noble and famouse, whiche, of whosoeuer they be borne, do expresse the condicions of holy men in their maners. Therefore when Iesus had reprobued them for two causes, both because thei were ignoraunt in the



trueth, and also because they serued as bondemenne: they dissembled the fyrste, and stomaked the lesse weyghty matter: for ignoraunce of the trueth is a fault of the mynde, to be a seruaunte is no euyl thyng of the mynde, but a lacke of worldlye fortune. Nowe therefore oure Lorde Iesus teacheth plainlye what seruitude he ment: You sayeth he, disdayne that I promise liberty, because in your owne conceyte ye be free, that is to saye, the naturall children of Abraham: but there is an other kynde of seruitude muche more vyle and myserable, from which no noblenes of aunceters, be it neuer so greate, can clayme fredome and make a man free. Ye haue not a man to your lorde, from whose bondage ye are to bee made free, but hereof I do well assure you, whosoever sinneth, maketh himself seruaunt to synne, and looseth his fredome: he is verily a naturall borne freeman that is subiect to no dishonestie, nor gilty of sinnefull vilanye. This is the fredome, whereof ye maye worthely reioyce before God. But whosoever is addicte to sinne hath the deuil his lorde, and is moued and drawen at his pleasure and arbitrement: although he maye dayme knowe and can bryng his pleasure to moste holy aunceters.

For an other mans holynes taketh not awaye the bondage of them that succede in bloude, but euery man is taken and esteemed after his owne dedes: a seruaunt can not make his felowe seruaunt that is also sinfull as he is, partaker of his fredome: but he only maketh men free and setteth at libertie, whiche onely is voyde of all sinne. For albeit a seruaunte do for a tyme certain thinges in the house, yet because he is a seruaunt and no heyre, he hath no perpetuities or enterest there for euer, but is put out of the house when it pleaseth the maister: but because the sonne is heyre and Lorde of the house, he hath continually right in the house, nor he hymselfe onely is free in dede without all seruitude, but he may also make other folke free. If ye therefore desire this freedome, there is no cause why ye should loke to haue it of Moses, or from the Patriarkes, or your priestes, whose ministracion was for a while: neyther was any of these vtterly voyde of all sinne, nor had autoritie to abolishe or put awaye sinnes, ne yet did any of them knowe the trueth exactly and at full. But if one cleaue fast to the sonne (to whom is geuen the whole & perpetual power of the house) thesame, of whatsoever stocke he be borne, maye well hope to haue true fredome.

Therefore Abraham dyd not begette vs free, Moses did it not, the Priestes did not with their sacrifice make vs free. If the sonne shall make you free from errour and sinne, ye shall be truly and fully free.

You stande muche in your owne conceyte because ye be the sonnes of Abraham. I know that ye be borne of Abraham as touching the flesh, but this honour is but smal, vsual, and comon to all Iewes. If ye wil algates be thought to be Abrahams posteritie, and children of a moste holy father, nothing degenerate, in your dedes declare you to be his sonnes. For it is the properie of a very true naturall childe, to resemble and expresse the

fashion & maners of his parentes. Abraham did so much beleue God, that where as there was promised him of God a populous succession, and great in number, to come of his sonne Isaac, he doubted not at one commaundement of God to love his sonne Isaac.

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\*But ye see now how farre ye be of, from the maners of your father, whiche do your endeavour to kill even me for no cause els, but that you being blinded with desires of the flesh and the worlde, do not understande my communication and wordes whiche be spirituall. Abraham not doubting of the promises, did in a thing against nature, beleue the angel by whome god spake vnto him. To me whom ye see, and by whom god speaketh to you, promising greater thynges then in times past he did to Abraham, ye do not onely not geue credence, but also maliciously seke and devise my death. Do not therefore arrogantly challenge Abraham to be your father. Every our is before God y<sup>e</sup> sonne of hym, whose acres and condicions he followeth. For as the children see their parentes do at home, so will they do, and growe to be of lyke affection & maners. I proue both by wordes and dedes that I am his sonne from whom I was sente: for I speake that which I haue sene and heard of my father. You likewise do the thynges whiche you haue seen your father do.

[ The texte.]

¶They answered and sayde vnto hym: Abraham is our father. Iesus sayeth vnto the: If ye were Abrahams children ye would do the dedes of Abraham, but now ye go about to kill me, a man that hath tolde you the trueth▪ which I haue hearde of God: this did not Abraham. Ye do the dedes of your father. Then sayed they vnto hym, we were not borne of fornicacion, we haue one father, even god. Iesus saied vnto them: If God wer your father, trulye ye woulde loue me, for I proceded forth and came from God, neyther came I of my selfe, but he sent me. Why doe ye not knowe my speache? Even because ye cannot abide the hearing of my worde. Ye are of your father the devil, and the lustes of your father wyl ye serue. He was a murtherer from the beginning, and abode not in the trueth, because: here is no trueth in him: when he speaketh a lye, he speaketh of his owne, for he is a lyar, and the father of the same thing. And because I tell you the trueth, therefore ye beleue me not.

Forsomuch as the Iewes toke this saying of our Lorde Iesus in euill parte, they frame their aunswere in suche sorte, that they go aboute therein to picke out of Iesus wordes some thing spoken to Abrahā rebuke: which thing if it had been so in dede, they woulde haue prouoked the people to haue stoned Christe: for where as he had openly testified that their dedes were euill, and added further that they did those thynges whiche they had sene their father do (neyther did they knowledge any other father then

Abraham) they toke it as if by this saying of Iesus, Abraham the Patriarche had been reproued, who had hymselfe been suche one as were the children that came of him. But Iesus spake nothing sore at all against Abraham, but reasoned cōtrary to their sayling, prouing that therfore they were not the children of Abraham, because they were moste farre from his wayes,\* & moste vnlike him. If ye will, sayeth he, be taken for the true children of Abraham do as your father did: beleue Goddes worde. For he of trueth through notable affiaunce in God, deserued the com|mēdaciō of righteousnes, and was called righteouse. Now although ye haue neuer doen boast yng Abraham to be your father, neuertheles your studie and drifte is to kill me, a mā that albeit I were none other but very man, yet were I innocent and one that harme no man, and you therefore woulde •lea me, be|cause I tell you the trueth, whiche I do not fayne of myne owne heade, but that trueth whiche I haue hearde of God: insomuche that whosoeuer distru|steth me, thesame must nedes distruste God. But Abraham will not acknow|ledge you for his sonnes whiche goe about a wicked matter, and muche dis|agreable to his maners. And if it be so that euery one is that mans sonne,

whose dedes he foloweth, and that your dedes withall are farre vnlike to Abraham, you muste nedes haue some other father, whosoeuer he be, whose naturall disposicion you do resemble, and shewe your selfe lyke in condicions. The Iewes beeyng of trueth more prouoked by these sayinges, nowe (as it were) geassing to what ende the processe of Iesus wordes tended, and whom he noted to be their father, aunswere: whom els apointest thou for our father, that takest awaye our father Abraham?

We be not base gotten, we maye reioyce in that which is common to all the Iewes, who are not onely the succession of Abraham, but also the sonnes of God, whiche calleth Israell his first begotten childe. And we are Israelites. And if thou take away our father Abraham from vs,\* if thou geue vs another father then God, the common father of all our nacion, thou art not only iniuri|ouse and dispiteful to vs, but to the whole nacion of the Iewes. Wheras this was a wicked and shameles aunswere (for what coulde be more shameful thē to boaste themselves to be the children of God, who knewe themselues giltye in such great faultes, who also laied in wayt to bring y<sup>e</sup> sonne of God to death) Iesus replied sharply to this answer and saied: If God were your father, that is to witte, if ye were very true and naturall Israelites, ye woulde I am sure loue me, as a brother & begotten of the common father of all, and as one that doeth expressely folowe his fathers behaueour and maners, euen as it belcummeth a true naturall childe. For I neyther shewe forth any other thyng then God the father, nor I do none other mens busynes then my fathers, from whom I proceded

and came into this world. For I neither speake nor do any thing of my selfe. I do not apoint my selfe to this embassage but he sente me, whom ye clayme to be comon father to you all.

And yf ye saye trueth, why do ye not acknowledge his speache, that is the same fathers sonne, and his very true sonne, who was also with his father before he came into the world, neither speaketh he any thyng but at his fathers appoyntment? Why can ye so very euill beare my wordes whē as by me, god speaketh vnto you? If ye beleue God to be true, beneficiall, & an health geuer, frendely to thē that be godly, and enemy to the wicked, when as ye see nothing in my sayinges or doinges vnlyke vnto these thinges, why do you not acknow|ledge the manners and verye nature of youre father? But if ye couet to heare your fathers name, whome in witte and dedes ye do resēble: ye be neyther bee|gotten of Abraham, nor of God, but euen of the deuill: ye be his very naturall children, whose witte and disposicion ye breathe out and shewe likelyhoode of, and whose will ye obey. For ye haue bothe hated the trueth, and go aboute to kyll an innocent. This is an exaample of the deuill your father. For because he hath been the chiefe auctor of bothe lyes and murder, who by his lying entised vnto deathe the firste parentes of mankinde, being with none other thing pro|uoked then throughe enuie of other folkes felicitie. And thesame sinfull disease doth pricke you forward to slea one that is innocent, and a beneficiall person. The deuill enuyed man, that was of a blessed creacion, ye enuie man to be rel|stored vnto the felicitie from whence he fell. He fell from the trueth by hys pryde. And his fall was suche that there is no hope of his amendemente, but persistyng in euill, he heapeth sinne vpon sinne striuing againste Gods veritie by you at this presente, and doyng thesame thyng that in the beginnyng of the worlde he firste practised, when he drewe the first auctors of mankynde vnto

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death Whoso therefore hateth trueth and loueth lyes, he declareth sufficiently who is his father. Whosoever pronounceth a lye, he speaketh of hym that is the fōtaine of all lyes. Whatsoever that auctor speaketh is a lye, and he spea|keth of hymself for he is not onely a lyar, but the father and prince of lyes. As of the contrary syde, God is the fountayne of all trueth, and whosoever spea|keth the trueth to Gods glory, he speaketh not of hymselfe but of God.

But if you be begotten rather of God the auctour of trueth, then of the deuill the father of lyes, wherfore then (consideryng that I dooe speake vn|to you heauenly trueth,) doe not you beeyng the chyldren of Abraham beleue God? why do not ye the children of God, acknowledge and loue Goddes trueth?

[ The texte ] ¶Whiche of you rebuketh me of sinne? If I saye the trueth, why do not ye beleue me? he that is of God heareth goddes woordes. Ye therefore heare them not, because ye are not of God. Then aunswere the Iewes, and sayed vnto hym: Saye we not well that thou art a Samaritane, and hast the deuill? Iesus aunswere: I haue not the deuill, but I honoure my father, and ye haue dishonored me: I seke not mine owne prayse, there is one that seketh and iudgeth.

If ye fynde any lye in my wordes or any faulte in my procedyng, geue not credite to my wordes. But which of ye all can burden me with any one faulte? What maner of men ye be, ye your selves are priuie: but if whatsoeuer be right and true, thesame is of God, and neither can ye proue in me any thyng that va|rieth from right and trueth, why then in not beleuyng me do ye distruste god, specially consideryng that ye boaste your selues to be the children of God? But and if ye did extolle and aduaunce your selues truely, ye would acknow|ledge the worde of God, but in case ye do it vntruelye, ye declare your selues to haue a lying father.

\*Whosoeuer is begotten of god, thesame doeth (lyke a true naturall chylde) geue eare to his fathers woordes. And that thing well proueth you not to be begotten of God the father, because ye cannot abyde to heare the trueth that cummethe from him. The Iewes beeyng made through these woordes more wood, fall to geuyng cursed woordes in theyr aunswere, wherunto the malice of men beyng with reason concluded is woont to haue refuge, and saieth: Do not we saye right of thee, that where thou wilt be taken for a Iewe, and boal|stest god to be thy father, thou art a Samaritane, and haste the deuill? whiche selfe thyng, thou doest now declare in dede, and approuest our iudgemente of thee. But what aunswere made moste gentle Iesus vnto this peuishe mad re|proche? As touching the reproche in namyng hym a Samaritane althoughe it were commonly taken for a greate rebuke and slaunder, yet because it was naught els but a fumishe checke spoken in a furye, he made no aunswere at all therunto, as though they had but called hym a mushrome, or an oynion, but yet to the bearing hym on hande that he had the deuill, he aunswereth, but in suche sorte that he gaue them no euill language againe, whiche he mighte worthely haue doen, and countermaüded backe againe, theyr lewde saying to themselves, but auoydethe it courteouslye from hymselfe: teachyng vs by the waye, that as ofte as we haue to do concernyng goddes glory, as ofte as the trueth of the ghospell is to be defended agaynst the wicked, we should be ear|nest, quicke and sharpe: And as often as we oure selves be rebuked, that we

should shew our selves •entle and meke. In suche wise that we do not make

aũ|swere to all thynges, but repell and auoyde those thinges onely from vs, which we cannot concele without hinderaunce of the gospell.

To haue the people vnderstande that Christ did euery thyng in all his pro|cedynges, not by the deiuiils auctoritie, but God the father beyng aucthour, made muche to the furtheraunce of the ghospell. I haue sayeth Christ, no familliaritie with any deiuill, nor I doe not therfore boaste my selfe of God beeyng my father, to thintent that I woulde with a lye obtayne myne owne prayse, but that through me my father myght be glorified emongst men. And albeit ye doe glorie that ye haue thesame god to your father, yet doe ye me despite, who seke nothyng els but his glory, of whom ye woulde be thought true wur|shippers.

I do not curiously seke myne owne prayse at mennes handes,<sup>\*</sup> neyther doth your contumeliouse wordes hurt me, but rather worketh your destruccion. For there is one, who as he is couetous to be glorified amonges men by me, so he wisheth that I agayne should haue glorye by hym: not that eyther he or I haue nede of this glorye, but that so to haue it is expediente for you for the ex|chaunge of death, and that ye maye attayn saluacion. Of trueth, lyke as I doe not muche couet myne owne glory (howbeit in dede my glory is the glory of my father) so am I no reuenger of myne owne rebuke or iniury. But yet for all that thinke not that ye shall be without punishmente for that ye haue slaunde|red me. For there is he that both seketh my prayse and glory, and will reuenge my iniury and contempte, except ye amende.

[ The texte.] Uerely verely I say vnto you, if a man •epe my saying, he shall neuer see death. Then saied the Iewes vnto him: Nowe knowe we that thou hast the deiuil. Abraham is dead, and the Prophetes, and thou sayst: If a man kepe my saying he shall neuer •aste of death. Arte thou greater than our father Abraham whiche is dead? and the Prophetes are dead: who ma•est thou thy selfe?

To glory in names, as ye doe, profiteth nothyng, for in that sorte neyther Abraham, the originall begynnyng of your stocke, nor Moses, nor the Priel|stes, nor the Pharisees, ne God the father, shal do you any good. Be ye well assured hereof, if any man obey my wordes (as I haue sayed ofte) he shall ne|uer see death, onely belefe is the way and entrie to immortalitie. Althoughe the Iewes ought with this so caulme and gentle an aunswere to haue ben appea|sed, and with this so great a rewarde to haue ben allured vnto fayth, yet accor|dyng to theyr rudenesse, dooe they interpretate that thyng whiche was spiritu|ally spoken of life of the soule, to be spoken of bodily lyfe, and that whiche was told them for their instruccion, they sediciously marre and frowardly turne in|to the reproche of the Patriarkes, studyng euerye waie to procure some hatred agaynst our Lord Iesus among the multitude. They aunswere verely in thys manier. We haue also of that thy saying more certayn knowlege that thou art possessed with a deiuill wood

and frantike, which promiset this thing to them that kepe thy worde, whiche manier of thing our Patriarkes, menne of moste highe prayse, neuer had▪ vnto whome God himselfe spake. God spake vnto A|braham, as he did also to other Prophetes. They were obedient to Goddes worde, and neuerthesse they be all deade, and thou promiseste perpetuall lyfe to them that obserue those thinges whiche thou teachest.\*

With what countenance or howe darest thou bee bolde to promise

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other that thyng whiche thou haste not thy selfe? Doeste thou promise immor|talitie to other, beyng mortall thy selfe? Arte thou greater then oure father A|braham whiche is deade? Yea and moreouer the Prophetes also be all dead. They durste promise no suche thyng to any man. How highly doest thou pre|sume of thy selfe? Whome makest thou thy selfe? Thou preferreste thy selfe before the Prophetes, and Abraham, and in promising that thing which is gods, thou makest thy selfe god.

[ The texte.] ¶ Iesus aunswere: if I honour my selfe, my honour is nothyng. It is my father that honoureth me, which ye saye is your God, and yet ye haue not knowen him, but I knowe hym. And yf I saye I knowe hym not, I shall bee a liar lyke vnto you, but I knowe hym, and kepe his saying. Your father Abraham was glad to see my daye, and he sawe it and reioysed. Then sayed the Iewes vnto hym: thou arte not yet fiftie yere olde, and haste thou seene Abraham? Iesus sayed vnto them: Uerely, verely, I saye vnto you: ere Abraham was borne, I am. Thē toke they vp stones to caste at him. But Iesus hid himselfe and wente out of the temple.

The Lorde Iesus did so moderate his aunswere vnto these fonde peushe reproches, wherewith the Iewes taunted hym, that because they were not yet able to receyue so great a mistery, he dyd of trueth somewhat by insinuacion o|pen that he was greater then the Prophetes, and Abraham hymselfe too: and that he was one that might perfourme by Gods power that thyng which he did promyse, yet he would not appeare arrogant amonges the ignoraunte. But he tempered his sayinges leste he shoulde kyndle more wrathe in them that were moued already, and sayeth: I attribute nothyng vntruely to my selfe. For yf I shoulde after the manner of men seeke for prayse at mannes hande, then were my prayse false and vayne. And in case I were curiouse to seeke for prayse and glory, it were not nedefull to hunte for it amongst men. For it is my father, from whom all true glory cummeth, that glorifyeth me. He that is honoured of hym,\* the rebukefull woordes of menne doe not dishonoure thesame. And yf ye wyll algates knowe hym that is my father, it is very he whome ye boaste to be



both your God and father. Whose chyldrē if ye were in dede, forsothe ye would recognyse his embassadour, and yf ye were true wurshippers of hym, ye would fauour his glory, and not bryng hym in contempte whome he sente into the worlde for your saluacion. But as ye wurshippe hym with false religion, so ye vntruely clayme vnto you the knowledge of hym. He is spiritual, and you fauour and knowe nothyng els but carnall thynges. I who am his very sonne in dede, doe verely knowe hym, which thyng I doe not of arrogancye vntruely challenge, but I saye that whiche is true: and yf I shoulde saye I knowe hym not, I should be a lyar, and lyke vnto you that professe the knowledge of God whom ye knowe not. I am sent from hym and was with hym before I came in|to the worlde. Therefore I knowe hym, and what thyng soeuer he hath com|maunded me, I doe it. But whosoeuer contemneth my worde contemneth god, in whose name I exercise the commission of his embassage, and that faithfully. And whosoeuer despyseth gods worde, he neither knoweth God nor taketh him as God.

Furthermore whereas ye neuer cease braggyng of youre father Abraham to whom ye be moste farre vnlike, and that ye procure hatred vnto me, for that I take my selfe to be Abrahams better, verely I do neyther vainly boaste mine owne greatnes, nor diminishe his dignitie. This I will now saye vnto you, that Abraham whome you doe rather wonder at then folowe, how great a man

soeuer he was, yet he was glad and thought he should be happy if it myght be his lucke to see my daye. And he sawe that thyng whiche he desired, and that great man greatly ioyed to haue my daye chaunce to hym, and yet you contemne me. Iesus dyd herein and by this straunge saying, signifie that whan Abraham made hymselfe ready to offre in sacrifice his sonne Isaac, he sawe by the spirite of prophecie that our Lord Iesus should be geuen of his father vnto the death of the crosse, for the saluacion of the worlde: and yet should not through that death vtterly peryshe, but within three dayes after reuiue againe to an immortall lyfe. The Iewes not yet vnderstandyng this misterie, doe nowe againe according to theyr carnall iudgement, fall in hand with checking: supposyng Iesus to be no nother thyng then man, nor that he had any beyng before he was borne of Mary. Thou art not yet (say they) fiftie yeres olde, and haste thou seen Abraham that died so many hundred yeres agoe? Finally the Lorde Iesus as a man prouoked with theyr opprobrious woordes, some deale openeth, and as it were vttereth a lytle sparke of his Godhed through whiche he knoweth no tyme nor number of yeres, but was alwaye all one before all course of tyme, lyke as God the father being with|out the limites of tyme alwaie is that he is. For thus he speaketh vnto Mo|ses. I am that I am: signifyng an eternalitie, and a nature that cannot chaunge. And in lyke maner the sōne vsing the woordes of his

father, sayeth: This I doe assuredly confirme vnto you (though as yet ye wil not beleue it) or euer Abraham was borne,\* I am. At these woordes as playne blasphemous, because he beyng a mortall man semed to take vpon hym the eternallitie, a thyng for God only cōuenient, they coulde not withholde theyr handes, but toke vp stones, and wente in hande to ouerthrowe and presse hym with stones. But Iesus professyng hymselfe to be God, to declare hymselfe to be a very man also, gaue place to their fury, not because he feared theyr forcible violence, whiche he had power to kepe of, but to teache vs by the waye that when time requireth that the trueth of the ghospell should be preached valiantly and boldely, and again, that when we had once executed our duetie, the fury of euill men should not causelesse and in vayne be prouoked and exasperate: for our Lorde Iesus knewe that it coulde not haue been beate into the heades, I will not say of the grosse and ignoraunte multitude, but not of his disciples: and they to be brought to belefe therof, in case he had openly preached himselfe to be both God & man, and thesame to be all at once both mortall as touching his manhed, and also immortall as touching his deitie: and as perteyning to the fleshe to be a man borne of a virgin in time, as touchyng diuine power to haue been alwaye before all time God of God. Surely this so secrete a misterie was rather to be at time conueniente perswaded to the worlde by miracles, death, resurreccion, ascendyng to heauen, and by the inspiration of the holy ghoste, then before due tyme to be brought in, and vttered in open playne woordes to them that would not belue it. Therfore Iesus withdrewe hymselfe from them, geuyng place to theyr fury, and wente secretly forth of the temple: by that acte declaryng beforehande, that afterwarde the light of the ghospell beyng repelled of the wicked and voluntary blynde Iewes, should be put ouer to the Gentiles, & their house left to them desolate which only thought themselves the true seruauntes of God, and obseruers

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of true religiō. And so Iesus which is the author of true godlines, wente to an other place.

The .ix. Chapter.

[ The texte.] And as Iesus passed by, he sawe a manne, whiche was blynde from his byrth, and his disciples asked him, saying: Master who did sinne, this manne, or his father, or mother, that he was borne blynde? Iesus sayed: neyther hath this manne sinned, nor yet his father and mother, but that the workes of God should be shewed.

**T** Herfore our Lorde Iesus did now for a while geue place to the fury of them, whom as yet he sawe incurable, and falleth in hande with miracles to declare his Godly power, whiche he coulde not all this while dryue into theyr headdes by any perswasion of woordes. And loe there fel forthwith a matter in his waye not vnlike those thynges which were doen in the temple. For of trueth much a doe was there with the blynde. But suche as were blynde in soule, not in body, whiche is the moste vnhappy kynde of blyndnesse. And so muche also the wurse, as that although they were more then blynde, yet they thought themselues quicke sighted, so that they were not only miserable, but also vnworthy to be cured. For somuch as miser was not that blynde man whom Iesus sawe as he passed by, whiche man lacked onely bodily sight,\* and was borne blinde, so that it was a maladie aboute the Phisicians cure, but yet coulde Christe heale it. This man had an inwarde sight, & sawe with iyes of the soule: when Iesus therfore sawe the man, and had compassion on him, much pitying his misery, the disciples which called to their remembraunce that Christe had sayd to the man that was healed of his palsey: Go, and hereafter sinne no more, leste some wurse thing come vpon the, supposing that euery blemishe of the body had come of some faulte of the soule, axed Christe of the blinde man, and sayed: through whose sinne chaunced it that this man should be borne blinde? for where as none coulde sinne or he were borne, whosoeuer is borne with any sickenes or impediment of body, is to be thought punished for some other mans faulte, which thyng should yet seme against equitie, the disciples therfore sayed: Maister whēce came so great euill to this felowe, that he should be borne blinde? Whether came it of his owne or of the sinne of his parentes? Iesus aunswered: Ney|ther did this man through his owne sinne deserue to be borne blinde, who coulde not sinne when as yet he was not: nor his parentes. For as the lawe teacheth, God punysheth not the chyldren for the faultes of theyr pa|rentes, excepte the children folowe the sinnes of theyr parentes. But blynd|nesse chaunced to this man vpon a casualtie (and not through any mans sinne) as in the course of mans life, many thinges chaūce to many folke. This mans misery & lacke of sight was not prohibit, but suffered to chaunce vnto hym, because that by hym the mightie power and goodnesse of God, whom the blinde Iewes so obstinately cryeth out vpon, should be declared to mē. The more vncurable the disease is, the more famous and commendable shall be the healing of thesame.

[ The texte.]

I must worke the worke of hym that sent me, whyle it is daye. The night cummeth when no manne can worke. As long as I am in the worlde I am the light of the worlde. Assoone as he had thus spoken, he spatte on the grounde,

and made clay of the spettell and rubbed the clay on the iyes of the blynde, & layed vnto hym: Goe washe the in the poole of Siloe, which (by interpretacion) is asmuche to saye as sent. He wente his waye therfore and washed, and came agayne seeyng.

For this cause was I sent into the worlde euē to procure the glory of God with suche dedes, as should cause the vnfaythfull to beleue my woordes to be true, and to thintent also that those whiche will beleue, should be cured of their blindnes. I must doe this commaundement diligently while it is daye: for yf menne haue any worke in hande, they be wonte to doe it in the day. The night (perdy) is vnansome to worke in. Therfore in the meane tyme, whyle present day geueth vs leaue to worke, we may not cease: For the night shall come when as men (all in vaine) would worke and cannot. As long as I am in the worlde, I am the light of the worlde. If men make spede to finishe the worke, which they goe about for some commoditie of this life, before night, how muche more behoueth it euery man to labour, that while they haue me with them, they may go thorowe with the busines of the eternall saluacion. In fauour wherof, whatsoeuer (in the meane season) I doe in this worlde, I doe it for that thing sake, and to further saluacion. For what other thing doe I, then that all folke should, through iyes of faith, see and acknowlege God and his sonne, whom he sent into the worlde: I shall within a while departe hence, than shall those that haue nowe had no will to worke, desyre lyght in vaine.\* The Lord Iesus did with this saying, couertly notise vnto them that were present, that (al infid•litie set aparte) they should quickly go about to beleue the sonne of God, whom they coude not long after see bodily. Moreouer, he did insinnate therewithall that those which otherwyse coude not be brought to beliefe than by hearing him speake, and seeyng him worke miracles, should to none effecte desire to haue him made away, whom they despylsed beyng present. And at whose light, beyng obiecte to all mennes sight, they shut their iyes. Furthermore he signified likewise, that al suche as of obstinate minde did persist in wilful blindnesse of minde, should, when time were, as menne vnrecouerable and without hope to be amended, be lefte to theyr owne folly vnto eternall destruccion, euen when aduersaunte miserye is imminuent and ready to inuade them, whiche calamitie wyll rather cause them perishe than heale them. And ouer all this he dyd ensigne them in tyme to come, a terrible iudgemente, at what season the wicked shall couet to labour aboute businesse of theyr saluacion: And it shall not bee lefull, for that the night will not suffre it, for as muche as they neglected the day in which they myght haue wrought: yet for all this, euery one whyle he is in state of this bodily lyfe, and also after Christes ascencion into heauen, hath this dayes lyght of the Apostles, and of holy scripture, whiche geueth habilitie to doe the thyng that appertayneth to our saluacion: But after the bodye be once dead, than is his daye awaye from hym, nor it cannot worke any thing more: but the rewarde of his foredoen dedes is to be hoped vpon and looked for. These diffuse sayynges our Lord Iesus than had, to quicken and pricke forwarde

with feare of the thyng to come, men that were slowe to beleue. But nowe,  
while the disciples looked for a miracle, Iesus spatte on the grounde,

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and of his spattle and duste mixed together, he made clay, and he anoynted the blinde mans iyes with the clay, euen therby resemblyng his fathers, or rather his owne worke, wherein he made the firste manne of hard clay, mollified with licoure. And to restore that whiche was loste, pertayneth to the|same author, which fyrst made thesame thynges of nought. And to purifie or make whole agayne, a thyng that is corrupted, is of more power & strength, than to begette a thyng that is not borne. Well but in the meane tyme, the noueltie of this plaster made all theyr myndes attentue and quietly to geue hede, and well to conside the miracle that should be wrought, and it also proued a stedfast fayth in the blynde man, whiche murmured nothyng at hym that anoynted hym, but simply obeyeth hym that doeth what hymselfe liste, doubtyng nothyng at all of the benefyte, what waye so euer it should be geuen. The blynde dyd not furthwith receyue his sight, but as soone as he was anoynted with the clay, he is commaunded to goe to the poole Siloe, and there to washe awaye the clay, wherewith his iyes were embrued, to thentente that both the blynde mannes faithfull affiaunce should be of grea|ter fame, for that he made no refusall to doe that he was commaunded, and that the noueltie of that straunge sight, & also the delay whiche was through length of the Iourney, should bryng furthmoe recordes of the miracle: for the blynde manne •at not farre of from the temple beggyng by the waye syde. And the well Sylloe wherof ryseth the poole, is at the foote of the mounte Syon: of whiche water Esay speaketh too and complayneth that that wa|ter was contemned, not, that the water geueth to any manne helthe, but be|cause it beareth the figure of holy scripture. Which scriptures of God, whē as without blusteryng of worldely eloquence they issue furth caulmely and smoothely, yet because they bubble out of the priuy hid caues of godly wise|dome, they haue heauenly violence to remo•e the blyndenesse of mannes mynde, howe long soeuer it hath continued and to open those iyes wherwith God is seen, whom to haue seen is felicitie. For Sylloe in the Syrians tongue sygnifieth sent. For one there is euen specially sente from the father, whiche only geueth lyght to mennes myndes, for he is the fountayne. It did represente Christe hymselfe, who euen at this presente tyme also, beyng as it were with a secrete power enclosed in holy scripture, openeth the iyes of the blynde, yf so be that they will acknowledge theyr blyndenesse. He must be made more then blynde that will receyue light of Christe. He that is wyse to the worlde, is very farre of from hope of heauēly wisdom: he that thinketh himselfe well sighted, nor vouchesaueth to haue his iyes closed vp with the clay of Iesus, there is no cause why he should hope for the lyght of the ghospell. Nowe than whan the blynde felowe, a notable knowen manne for his beggyng, and knowen also to bee borne

blynde, wente thither as he was commaunded, no doubte but a great croude of people folowed hym as he wente, not without laughyng, to see his iyes blurred with clay: and so twise blynde goyng to a water whiche was of no name through any mira|cle that euer was doen therin: when they were come to the water, he wa|sheth awaye the clay from his iyes, and returneth home with open iyes and and cleare sight.

[ The texte.] ¶ So the neyghbours and they that had seen hym before howe that he was a begger, sayed: is not this he that sate and begged? Some sayed this is he: Agayne, other sayed: no,

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but he is lyke hym. He hymselfe sayed, I am euen he. Therfore saied they vnto hym: howe are thine iyes opened? He aunswered and sayed. The manne that is called Iesus, made clay, and anoynted myne iyes, and sayed vnto me: Goe to the poole S<sup>o</sup>loe and washe. •nd whan I went and washed, I receiued my sight. Then sayed they vnto hym: where is he? He sayed, I cannot tell. They brought to the Pharisees, hym that a litle before was blynd, and it was the Sabbboth daye, when Iesus made the claye and opened his iyes.

Neighboures therfore and other whiche had knowen hym before (neither coulde he but be well knowen to many, considering he was a common beggar) when they knewe his face, but as for his iyes they sawe altered, they sayed: Is not this he whome we sawe sitting before the temple, and begged by the waye syde? Some sayde: It is he. Other contrarie, it is not he, but it is an other like hym. Whyle they disagreed among themselues, the blynde hymselfe sayed: Yes verely I am the same beggar, and he that was borne blynde, whome ye haue often seen. And he thus sayed, that his voyce also beyng knowen, should cause the miracle be the better beleued. But we (say they) sawe the blinde: now see we the see with open iyes. How chaunced it that thine iyes were shut, and now are open? The man (saieth he) that is called Iesus, made claye, and therwith a|noynted mine iyes, and that doen he sayed: goe thy waye to the poole Siloe, and there washe thine iyes. I wēt my waye, I washed me, and now I see. They than sekyng occasion to pycke a quarell to the Lorde Iesus, to put him to re|buke, because in tempering the claye and anoynting the iyes therwith, he sum|what laboured on the holy daye, they enquire where he was that did this dede. When the beggar had aunswered that he knew not who it was, for he had not knowen Iesus by sight, but onely by name, they bryng him whiche of a blynde man was brought to his sight, vnto the Pharisees, that by shewyng the thyng playnely before them, he shoulde detecte Iesus that he hadde broken the Sab|both daye. For it was the Sabbboth daye whan Iesus opened the blynde mannes iyes.

[ The texte.] ¶Then agayne the Phariseis also asked him howe he had receyued his sight. He sayed vnto them: he put claye vpon my iyes and I washed, and do see. Therefore sayed some of the Phariseis: this man is not of God, because he kepeth not the sabboth daye: other sayde, how can a man that is a sinner, do suche myracles? And there was a strife amongst them. They speake to the blynde man agayne: what sayest thou of him, because he hath opened thine iyes? he sayed: he is a prophete.

There the Pharisees enquire of the manne once againe howe he came from beyng blinde to haue sight. He casting no perils shewed playnly how the mat|ter was, and sayed: he annointed mine iyes with claye that was tempered with spattle. And vpon his commaundement I washed me in Siloe, and that doen I receyued my sight. Certayne of the Pharisees when they hearde this, sayed: this Iesus is not of God, though he speake of God the father: for if he tooke God for his auctour, he woulde not by doying suche miracles violate the Sab|both whiche God commaunded to be kepte. It is a detestable thyng to breake the holy Sabbboth daye. God medleth not with suche a one. So those malici|ously faithlesse because they could not denye so manifest a dede, nor reprove so beneficiall a dede, they borowe and make shift to haue a quarell against him at the holines of the daye, other agayne that were more curable, sayth: if this man were not beloued of God, or detestable before hym for breakyng the Sabbboth,

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howe coulde he worke these miracles? The matter it selfe sheweth that these thynges are dooen by the ayde of God: Nor this is not nowe the firste miracle that he hath wrought. After this sorte was alteracion and sondrye op|inions among them, touchyng Iesus. Therefore the Phariseis, whiche by all as|sayes, toke occasion to reprove hym, spake yet againe to the blynde: What thin|kest thou (saye they) of hym that opened thyne iyes? The thyng that they hun|ted for was this: that in case he had spoken euill of Iesus (whiche thyng the blynde man knewe was theyr mynde) they might haue matter to laye againste those whiche had merely good opinion of Iesus: but and he had reported well by hym, they woulde haue been fierce againste the blynde man selfe, and haue caste hym out of the Synagogue. The beggar of trueth simplie and withoute dreade spake out what he thought of Iesus. I take hym (sayeth he) to be a prophete, meanyng by thatsame, some greate and notable man of whom he had both heard great fame, and had had also experience of his power and strengthe in hymselfe.

[ The texte.] But the Iewes did not beleue of the man (howe that he had been blinde and receyued his sighte) vntyll they called the father and mother of



hym that had receyued his syghte. And they asked them, saying: Is this your sonne, whome ye saye was borne blinde? Howe dooeth he now see then? His father and mother aunswered them, and sayed: we knowe that this is our sonne, and that he was borne blynde: By what meanes he now seeth we cannot tell, or who hath opened his iyes, cannot we tell: he is olde ynough, aske hym: leat hym aunswer for himselfe. Suche wordes spake his father and mother, because, they feared the Iewes. For the Iewes had conspired already that if any man dyd confesse that he was Christ, he shoulde be excommunicate out of the Synagogue. Therfore sayed his father and mother: he is olde ynoughe aske hym.

There were many Iewes therfore, whiche coulde not be brought in beliefe, that this was thesame whiche late before sate beggyng at the doore of the temple, beyng borne blynde, forsomuche as it did euidentlye appeare that he now had cleare sight and open iyes. Therfore his father and mother were called for, whiche coulde knowe their sonne euen by some speciall marke. And here nowe the malicious curiositie of the Pharisees set forwarde the beliefe and also the commendacion of the thyng that was doen.<sup>\*</sup> Therfore they saye to his parētes: Is this your sonne whome ye were woont to saye was borne blind? And howe chaunced it that nowe he seeth? They (as in dede suche bee timorous as haue small substaunce at home) answer warelly: The thing (saye they) whiche we certainly know, we can testify: We knowe that this is our sonne, & that he was borne blind. But of the sight that is geuen him, we neither knowe how it came, nor from whom, himselfe shall testifie this thyng more assuredly than we can. He is old ynough, aske him rather then vs, lette him speake for himselfe that he knoweth. His parentes had these sayinges, not as ignoraunt what had befallē vpon their childe, but they had leauer that he alone shoulde come in daunger, than they to endaunger themselues with him: for the Iewes had already conspired, that if any man durste professe Iesus to be Messias, he shoulde bee excōmunicate and caste out of the Synagogue, whiche was taken for a matter among the Iewes of great reproche, wherof it cūmeth that euen among the professers of the gospel, the sharpest kynde of punishment is, that if a man swarue frō his professiō and fal into an haynous cryme, he be remoued from the felowship of other, to the intende that he whiche cannot bee reformed by wholesome

informacion, beyng eschewed of other, shoulde be better aduised, and for veray shame amend. But this exauple of gentle fiercenesse, whiche was fitte to bee exhibite vpon them onely, which through theyr enormities should make themselues detestable and pestilente, the Iewes nowe turne to the establishment of theyr tyranny: lyke as they dyd also abuse all other

good ordinaunces to theyr owne gayne and pompe. The darte whiche ought to haue been hurled at the euill sorte, to haue healed them therby, rather than to haue destroyed them, they turne thesame weapon agaynst them, whiche professe Christe. The blinde mā's parentes fearyng this thyng, layeth vpon theyr sonnes backe, the enuie that shoulde rise of testifying the trueth: he is (saye they) of sufficiente age, ye maye aske him.

[ The texte.] Then agayne call they the man that was blinde, and sayed vnto hym: Geue God prayse, we knowe that this man is a sinner. He aunswered. Whether he bee a synner or no, I cannot tell: one thyng I am sure of, that where I was blinde, I nowe see. Then sayed they to hym agayne: what did he to thee: howe opened he thine eyes? he aunswered them: I tolde you ere while, and ye did heare, wherfore woulde ye heare it agayne? wyll ye also be his disciples?

Than he that had been blynde, was called for agayne, to bee his owne witnes and aduocate, and to bee also a publisher of Christes renoume, for it was Christes vse to reuerse and turne the malice of the Pharisees, vnto Gods glorye. For though the dede was more euidente, partelye by the recorde of the palrētes, & partely by y<sup>e</sup> acte selfe, than that it could be cloked or denied, yet to turne away the prayse of that dede from Christe, whome they hated, they saye: That thou haste sight where before thou wast blinde, do not ascribe it to Iesus: vn|to whom thou arte nothyng beholden, \* but prayse god for this benefite. For we know that this fellow Iesus is a sinner, who hath no acquaintaunce with god. The Pharisees did their endeuour to deuide in sundre that whiche coulde not be separte, that is to wete, the glory of the father from the glorye of the sonne: and they spake colourably, to hyde theyr owne iniquitie with the pretence of hye godlynesse, as though they toke great care lest Goddes honoure shoulde decaye, when as in very dede they sought theyr owne prayse in all thynges, and regarded not the prayse of God. The blynde manne answeyng vnto these say|inges, bothe boldely and aduisedly, sayeth: whether he bee a sinner or no, let o|ther men iudge, it is not my parte to geue sentence therin, one thyng I can tru|lye testifie, I founde in very dede that I was before blynde, and I nowe see: here nowe, when as no sufficient occasion was geuen to the Pharisees, eyther to rebuke Iesus or to bee cruell agaynste the man, whiche had spoken warelye and with good aduisement, they were turned backe agayne to theyr former in|terrogatories, driuing driftes on euery syde how to berieue Christ of his praise: what did he to the (saye they) or by what meanes did he open thine eyes? hoping that by a new maner of framing his tale, they might picke out somewhat wher|by they should perswade that this prayse was not due to Christe. Agaynst this impudēt & shamelesse malice of the Phariseis the beggar beyng now wel bold|ned, maketh this answer: I tolde you erewhile playnelye as the thyng was doen in dede, once ye haue heard it. To what purpose is it, to repete thesame agayne? If ye do enquire of a pure simple minde, well, I haue already opened y<sup>e</sup> matter, and with my recorde, I haue satisfied that whiche was

demaunded of me: and yf ye dooe not so aske, it were not indifferentlye dooen, eftesones to

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tell thesame. Dooe ye therfore so diligently enquire the maner of the dede, that after the matter be throughly knowen, ye also wil become his disciples, by whō God worketh so great thinges? lyke as I (vpon experience of his power) and many other moe are his disciples.

[ The texte.] Then rated they him and sayed: be thou his disciple, we are Moses disciples: we are sure that God spake vnto Moses: As for this elowe, we knowe not from whence he is. The man aunswered and sayed vnto them: this is a merueylous thyng that ye wot not whence he is, and yet he hath opened mine iyes. For we are sure that God heareth no sinners, but yf anye man be a wurshipper of God and obedient vnto his wil, him heareth he. Sence the world began, was it not heard, that any man opened the iyes of one, that was borne blynd. If this man were not of god, he could haue doen nothing. They aunswered and sayed vnto hym: thou arte altogether borne in sinne, and doest thou teache vs? And they cast him out.

The Phariseis beeyng sore prouoked with the beggars great affyaunce, made no aunswere, but all to rated him: wishing that thyng to the manne as an extreme euill, whereby themselues might bee made blessed, and through ab|hominacion putting backe from them that thyng, whiche oughte to haue been moste hartely desyred, sauynge for that they were as blynde in soule as the beglgar beyng nowe an euangeliste, was before in bodye: the Pharisees (I saye) saye vnto hym: O thou vngracious wretche, bee thou that naughtye felowes disciple. We that are the disciples of Moses, with whome this Iesus is not to bee compared,<sup>\*</sup> doe deteste and abhorre suche a maister. For we bee certayn that god spake to Moses, and that whatsoeuer he teacheth vs, he hath it at Goddes hande to teache. But why should we geue eare to this Iesus, seing we knowe not from whence he came? leat him teache and proue vnto vs his authoritie, and perchaunce we will beleue him. The beggars courage and boldenes dyd in the tyme of theyr reasonyng, growe and increase: And thoughe he per|ceiued that they by all subtyll meanes went about to destroye Iesus, yet did he stoutely (setting a syde all perils) pleade Iesus cause, gathering and well pro|uyng by the miracle that was wroughte in geuyng him his sighte, that it was cleare ynough from whence Iesus came. I meruayle (sayeth he) why ye saye ye knowe not from whence Iesus is, when as it cannot be denyed but that by hym myne iyes be open: with whiche (being shut and withoute sighte) I was borne. Certes this is a thing without controuersie, neither dooe ye thynke the contrary, that God heareth not the desyres of sinners. But if a man wurshippe him deuoutly, and

obeyeth his will whome he religiouslye serueth, hym dooeth God heare. But if God by Iesus haue taken from me my blyndnes, albeit the chiefe prayse is to be geuen to god, yet neuertheles it must nedes be that he is a reuerente wurshipper of God, and one that God loueth, at whose desyre and prayer God gaue vnto me so notable a benefite. For it is no common or meane miracle whiche ye see wrought in me. Many wonderous thynges are tolde of, which god lōg agoe did by our elders, but suche as were holy and not sinners. But except this Iesus were come from God, except the power of god were pre|sent with him, he coulde of himselfe do nothing at all. It is not of mans strēgth wiche yet we see doen.

The Phariseis beeyng made extreme woode with this courage and boldnes that the beggar was of (and when there was no hope to bee hadde that the poore felowe would either bee corrupted, or with feare astonished, and so cease

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of from preachng Christ,) fal to extremitie, and to say the vttermost they could. They vpbrayed him with his olde blindnesse, they cast him in the teeth with his beggerlynesse, as though God hadde punished him therewithall for his sinnes, and as though he were borne wicked and vngracious, that commeth into the worlde poore or blind, or otherwise blemished in bodye. Thou (saye they) arte altogether borne in sinne, and teachest thou vs that knowe howe to defende relligion, and vpholde the profession of the lawe? darest thou here in the presence of so great men teache diuinitie, whiche but a while ago asked almes? neyther did they suffer him to speake any longer. And beyng ashamed to be so put to sillence, and haue their mouthes stopped by a poore ignoraunt person: they thrust him out of the Synagogue as a leude masters leude disciple.

[ The texte.] Iesus hearde that they had excommunicated him: and when he had founde hym he saied vnto him: doest thou beleue on the sonne of god? He aunswered and sayed: who is it lord that I might beleue on hym? And Iesus sayed vnto hym: thou hast seen hym, and he it is that tal|keth with the. And he sayed: Lorde, I beleue, and he wurshypped hym.

But whome Pharisaicall fiercenes thrusteth out of the Synagogue, them doeth Christe receiue into his church. For to bee disseuered from the commu|nion of the wicked, is to be coupled to Christe. And to bee disallowed of them, that stablishyng their owne righteousnesse, speake agaynste the righteousnesse of God, is to bee approued and allowed: and of them to be rebuked, that seking their owne prayse, goe about to darken the prayse of Iesus, is moste hye prayse: and to be detestable to thē that are to

be detested, is to be derely beloued of god. Therefore relacion was made vnto Iesus how boldly the man that so much set forth his prayse, behaued himselfe towards the Phariseis. For it was already bruted abroad by the people, that he was caste of and reiect. Therefore as soone as Iesus had met with him, to make this mans fayth more knowen to al men, he sayeth vnto him: howe sayest thou felowe, beleuest thou on the sonne of God? For he had already confessed before the Pharisees, that he whiche did so greates a thyng came playnely from God. Nor Iesus was ignoraunte thereof, but he gatte out the mannes open confession thereof, for other mennes sakes, procuring thereby a good example for other. But though he that had been blynde, as yet knewe not Iesus by sighte, yet hauyng great affection to knowe that mannes face, whome Iesus named the sonne of god, sayeth: lorde who is he? that when I knowe hym, I maye beleue on him? The manne had beleued on Iesus, yea ere he sawe hym: nor this was not the voyce of a faythlesse man, but of one that vehemently desyred to see the auctour of so great a benefite. Iesus therefore with humble woordes, signifying hymselfe to be the personne he spake of, sayeth vnto hym: thou haste already seen hym whome thou desyrest to see, and he it is that talketh with thee, on whome it behoueth thee to beleue.

The man vpon these woordes without any staying at all, confesseth with great promptnes of mynde that he doeth beleue: and euen with that saying, he fell downe at Iesus knee, and wurshipped hym, and so his dede declared what he thought of Iesus.

[ The texte.] ¶ And Iesus sayed vnto hym: I am come vnto iudgemente into this worlde, that they whiche see not might see: & that they whiche see might be made blynde. And some of the Phariseis which were with hym, heard these wordes & sayed vnto hym: are we blynd also? Iesus

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sayed vnto them. If ye were blind ye shoulde haue no synne. But nowe ye saye we see, therfore your sinne remayneth.

Now than, Iesus (to thentent, that by example of this manne he might the more prouoke other mens mindes that wer present) sayeth: I that am the light of the worlde, therfore came into the worlde, that the course of thynges mighte be turned vpsyde doune: as muche to say, that the symilitude and sleight of vntrue holinesse and forged knoweledge, beyng disclosed, these whiche heretofore sawe not, might se: and that they whiche see might be made blynde. With this saying,\* Iesus noted the naughty peruerse iudgement of the Pharisees, which though they thought that onely they knew what was religion, what was law, and what was righteousnes, yet wer they more foule ouerseen, than any of the mean sorte of people, by

reason that worldelye couetousnes had darkened the iudgemente of their mynde, when as that sely poore blinde felowe, simple and vnlearned, likewyse as he had bodily sight frely geuen him, so did he inwardly see so muche in soule, that in knowlage of trueth he excelled euen the very pharisees. Neither did these bytyng wordes so scape all the Phariseis (whiche folloved Iesus of no good minde, but rather to seke on euery syde, occasion to re|proue hym) but that the styng of this saying caused some of them to marke it, so that those were not beguiled therewith. These, beyng nothyng altered from their malepert presumpcion, to thintent that they might either force the Lorde to testifie honorably of them, or to haue some matter to accuse him of vnto them that were of the pharisees ordre, saye vnto hym: are we than blynde also? But Iesus doeth so aunswere vnto this question, whiche was very wily, capcious, and also presumptuouse, that he declareth them, whiche thoughte themselues men of great fight, to be more than blinde: not in body but in soule, and to bee the more vncurably blynde,\* because they thought themselues quicke sighted. Uerely (sayeth Iesus) yf ye were blynde, and woulde knowlege howe igno|raūt in soule ye be, your simplicitie should be pardoned. But nowe, forasmuche as ye be blinde in dede, and yet ye would be praysed among the people for lear|ned men, ye are so very starke blinde that ye cannot be healed. As this blinde manne hath obteyned sight because he knowledged the deformitie of his body, euen so you, because ye be voluntary blynde, as menne blynded through lustes of your fleshe, cannot be cured, but continue in the sinne of infidelitie: whereas the vnlearned whiche firste were ignoraunt of the trueth, vpon the syght of mi|racles, and by hearyng me preache (all darkenes taken awaye) enbraceth the light of the trueth. He that presumptuously taketh vpon hym to knowe the lawe, and speaketh againste him that is the principall poynte and conclusion of the lawe, is more than blynde, and altogether out of the waye. All men haue liued heretofore vnder shadowes, nor any waye lieth open to the lightwarde, but by fayth of the ghospell. Therefore the common and vulgare people souer receiue sight, because they do not very muche thynke themselues well sighted, and if they be any whit ouerseen, it is rather through rude ignoraūce than mal|lice. But they that whan themselues be twise blinde, yet they professe them|selues teachers of the people, that is, guiders of the blynd: suche, I say, be sta|ke blynde, and moste daungerously, without recouery. For neyther they thēselues come to the light, and yet through false opinion, and pretence of learnyng and holinesse, they seduce and bryng other into errour.

¶ The .x. Chapter.

[ The texte.] Uerely verely I say vnto you, he that entreth not in by the doore into the shepefolde, but climeth vp some other waye, thesame is a thiefe and murderer. But he that entreth in by the doore is the shepeherde of the shepe,

to hym the porter openeth and the shepe heare his voyce, and he calleth his owne shepe by name, and leadeth them out. And whan he hath f•t forth his owne shepe he goeth before them, & the shepe folowe him; for they knowe his voyce. A straun|ger will they not folowe, but will flee from hym, for they knowe not the voyce of stra•ngers.

**A** Nd albeit they were such, yet did they disdain & enuy, the Lord Iesus, because he did allure the people vnto hym, and with|drew them from the obedience of the Phariseis and priestes, whiche sayed persones, because they coude no longer defende their autoritie by honest meanes, they doe their ende•oure to mayntaine their tyranny with disceites, frayinges, wyles, tray|nes, thretninges and wicked conspiracies, not attendyng the peoples com|moditie, as it had been fitte they should haue doen, cōsidering they professed themselves teachers, guydes, and shepeherdes of the people, but with the peoples discommoditie sought their owne commoditie: Iesus therefore, who had before tyme by many and diuerse similitudes enuited all men vnto hym, somewhyle callyng hymselfe heauenly breade, wherof he that dyd eate should lyue ternally: Some tyme namyng hymselfe liuely water, wherof who so did drinke, should conceiue in hymselfe a spryng of water that would gushe out and runne into euerlasting lyfe: some tyme the light of the worlde that lighteneth all mennes mindes: an other time the sonne and ambassadour of God the father, on whom he that did beleue should obtaine eternall saluati|on: In this place he doeth thesame thyng by an other parable, entendyng that that thyng should more depely settle in al mennes myndes, which is the •hiefe and head poynte of mannes whole saluacion, that is to witte, that no manne can be a directour or shepeherde of people, vnles hymselfe be firste a shepe of Christe, that true shepeherde of all the shepe that are to be placed on the right hande in the last daye. But surely he is not Christes shepe, that is not a membre of Chrste: and he is no membre of Christe that doeth preferre this worlde or his owne honour before Christes glory. But the Phariseis, because they would be shepeherdes without Christe, they were therefore robbers and theues and no shepeherdes though they chalenged as due to themselves, the name, the hye looke, and solemne grauitie of a shepeherde. Iesus therefore noting them, sayeth: one thyng I assure you of, whosoeuer entereth into the shepefold, not by the doore, but entereth with force an other waye, as eyther by climyng ouer the enclosures, or by diggyng through the walles, thesame is no shepeherd, but a thefe, & a murtherer. A thefe to catche somewhat by fraude and stealth, a murtherer to kill by violence. But whoso entereth in by the doore, because he deuiseth no guile against the shepe, he is a shepeherde: & to him hauing minde to entre in by the doore, shall he open the doore, whiche onely hath the right to let in. Though the shepe be a fearde at the vnknown voyce of the thefe and murtherer, yet doe they acknowledge and heare this mannes voyce: because it is the true



sheperdes voyce. For albeit the shepe be a seely simple beast, and  
dependeth of the ayde of other,

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yet shepe doe knowe the voyce of the shepeherde, of whom they perceyue  
reliefe: and they quake for feare at the voyce of wulfes, by whom they be  
put in feare of death. Therfore the shepeherde goyng into the shepefolde by  
the doore, maketh not the shepe afearde, but is well inough knownen, and on  
his behalfe knoweth his shepe, so that he can also name euery one of them,  
and they beyng called doe obey his voyce. For they be called to theyr foode  
and meate, and not to the fle<sup>e</sup> he shambles to be killed. And they be called  
with a frendely and with a knowen voyce: they be not thruste out with  
violence: and the shepeherde conducteth them, beyng redy and towardses at  
his call, to pa|stures: and when they be once brought out of the folde  
(wherin they were en|closed) and are come abroad into the common  
fieldes, leste they should runne astray, the true and knowen shepeherde  
goeth before his flocke: and y<sup>e</sup> flocke foloweth him. For he goeth not all  
husht and dumme before them, but eftso|nes entiseth them to folowe hym:  
and calleth the shepe backe againe in case they be wandered and strayed  
asyde. And they knowe theyr sheperdes voice, and therat come into  
ordre. But they doe not folowe the shepeherde of an other flocke: but loeth  
him, and flie from him as vnknownen, because they knowe no nother  
sheperdes voice but their owne.

[ The texte.] This prouerbe spake Iesus vnto them, but they vnderstode not what  
thynges they were whiche he spake vnto them. Then sayed Iesus vnto them  
again: Uerely verely I saye vnto you: I am the doore, of the shepe: all (euen as  
many as came before me) are theues and mur|therers, but the shepe dyd not  
heare them: I am the doore, by me yf any man entre in, he shall be safe and  
shall goe in and out, and finde pasture.

With this parable our Lorde Iesus did sore reprove the Phariseis, the  
Scribes, the priestes, and headmen of the people, whiche had indignacion  
and disdained that there should be so many whiche had leauer cleaue vnto  
Iesus than to them that toke themselves to be the guides of the people.  
Moreouer they that were very swyne and goates, gaue eare to those mens  
voyces. But they that were truely shepe, without fraude, simple, and that  
doeth no harme, did knowlage the voyce of the Lorde Iesus: who was the  
true shepeherde to whom the father beyng porter, opened the doore, that  
he might lede his obedient shepe into the pastures of euerlastyng lyfe. But  
for so much as the Phariseis did not vnderstand what this parable ment,  
Iesus did vouchsafe to make playne the thynges whiche he had spoken  
darkely, for two skilles, tho<sup>e</sup>, to make them more attētiue, the other, that the

matter whiche he vttered by a parable, myght take roote deper in theyr hertes that heard him, he sayeth vnto them: I doe affirme vnto you a moste true thyng. I am the very doore wherof I haue spoken, by which doore the shepe y<sup>t</sup> will be saued must goe in & out. By this doore it behoueth him to goe in, that will entre to the office of a shepeherd, & exercise that funccon, for it is not ynough, at all aduentures (not regarding what waye) to haue entred forceably with|in the limites, enclosure, & shepefolde of y<sup>e</sup>churche. It is not sufficiēt to haue attained the name & dignitie of a shepeherde, not forcing howe. Howe many soeuer hath been such, that by euil meanes haue rashely runne into the shepelfolde of Gods people, not of any minde to feede, but to spoyle, because they haue not entred by me that am y<sup>e</sup> doore, they be no shepeherdes, but theues & murderers, forasmuch as they be gredy of lucre, & in crueltie rigorous & velry tirauntes. But yet those swine & goates that loue this worlde, haue geuen

eare to all these manier of voyces. But shepe limited and predestinate to the pastures of eternall life▪ and that are desirous of foode of the gspell, haue not hearde the voyce of these, nor knowen in them any gspellers voyce, because they were not true shepeherdes. For their voyce soundeth nothyng shepeheard|lyke. But more lyke the voyce of a robber, and of a rauenous woulfe. I am (I tell you) the dore. There is no healthfull entryng into the churche and kingdō of heauen but by me, whether thou wilt be shepeherde or shepe. If any entre in by me, he shall attain eternall health: and shalbe without all daunger of theues and murderers, but through this shepehearde shall go into the shepefolde safe, and take the fruicion of the blessed quietnes of contemplacion, and shall again go out into the pastures, to practise and put in vre the office of charitie. And there shal no where lacke pastures, but in all places shall be matter to do good vpon, to the intende he maye bothe profit other, and he hymselfe through good dedes repayre home agayne to the shepefolde more fatter and better likyng. Thus now ye haue one token, wherby ye maye discerne a shepe from a goate, a true shepeherde from a false. He that beleueth not on me, & yet maketh himself a shepeheard of the people, of him ought men to beware. And his voice shal thā disclose what manier one he is, if his woordes haue no taste of Goddes glorye, if they sauoure not of the peoples health: but of his owne praise, of gaine, of worldly subiltie, and of tyranny: let the shepe take hede to themselues and belware of him: for he is a thefe and a murtherer, he is no shepehearde. And he is the more daungerous, because he fameth himselfe to be a shepeheard. And in case the voyce be not a sufficient profe, take hede to theyr dedes.

[ The texte.] A thefe cummeth not but for to steale, kyll and to destroye: I am come that they mighte haue lyfe, and that they might haue it more aboundantly. I am the good shepeherde. A good shepeherde geueth his life for his shepe, an hired seruaunt, and he whiche is not the shepeherd (neither the shepe are his owne) seeth the woulfe comming and leaueth the shepe, and flieth, and the woulfe catcheth and scattereth the shepe. The hired seruaunte flyeth, because he is an hyred seruaunte, and careth not for the shepe. I am the good shepeheard, and know my shepe, and am knowen of myne.

The thefe cummeth for none other purpose but to steale, and to get himselfe vile and filthy gaine of the harmes of an other mans flocke. The murderer cūmeth not but to worry and destroye, and to practise tirāny vpon the flocke, vn|to the whiche to haue dooen good, had been his parte and duetie. Thre wayes therefore it shalbe lefull to decerne the true shepeheard from the thefe or praye|catcher: If he entre not in by the doore, that is to saye, yf he dooe not acknow|lage me by whome onely there is hope of eternall healthe: If he speake not those thynges whiche agreeth with the doctrine of God: thyrdely if his intente be directed any other waye than to those thynges that appartayne to Goddes glory, and saluacion of the people. If none of these faultes can be found in me, but if rather the father of heauen haue opened the doore, if I speake those thin|ges whiche accordeth with the meanyng of the lawe, & whiche are agreable to the will of the father of heauen, yf I doe no where hunte for lucre or mine own prayse,\* but obeying my fathers pleasure, thirst after nothyng els but al folkes health, than vnderstande ye that I am the true shepehearde, and acknowlage ye my founder, my voyce, my desyre and study.

They that auaunt themselues to be shepeheardes, goe aboute this, verely euen to get themselues commoditie of your discommodities, who than fare best whan the flocke fareth wurst. I that haue entred in by the doore, came for

none other thing, but that the diseased shepe should bee healed, the dead should liue, and the quicke shoulde be fatted with all kynde of vertues. He is taken for a good shepehearde which liueth in dede of the reuenewes and yearely profites that come of his shepe, whiche purloyneth nothyng, or nothyng deuoureth. But an euangelicall shepehearde ferre passeth this vpright dealyng. For he doeth not onely not spoyle as the thefe doeth, not onelye not teare in pieces as the praie catcher doeth, but also bestoweth his owne life for to defend his shepe, so farre of it is that he would for any gayne sake, hurt the flocke that he is put in trust withal, or lose that which he hath taken in hand to kepe. Therefore the other sort, that braggue vpon

theyr beyng shepherdes, are woulfes & no shepe|herdes. But if ye demaunde an exauple, and a profe of a good shepherde, it is I that am a good shepherde, whiche do not onely my selfe not seke my commo|ditie of the flockes harme▪ but I also dooe frely geue of myne own goodes, yea and my lyfe too, to resiste them that come againste the flocke, to endamage or greue it. I dooe that for my shepe, that one frende will not doe for another. He cannot be a shepherde vnlesse he be pure from all singular profite and priuate commoditie, except also he set euen his owne life at naught, whan at any time the flocke standeth in ieopardy. For ther be many thinges that make incursion against the health of the flocke. Therefore he that is a true shephearde, and in his herte careth for the flocke for none other skill, but because he lou•th the flocke, redy to do his commaundemente that gaue him that flocke to be kepte safe, and not to be nye shorne, spoyled, slayn, or worried, he defendeth the health of his shepe, euen with the losse of his owne lyfe.

But contrary, he that is an hierelinge, & hath taken the ouersight of the flocke for his owne aduauntage, yet although he doe rightlye gouerne, and rule the flocke whiles al thinges be caulme and quiet, yet if there hange any ieopardye of life thereupon, that is to were, if he see the woulfe prease vpon him fury|ously, he betrayeth the shepe, and leaueth the flocke to the woulfe to be scattered abroad, and so pece meale to be worried, and saueth his owne lyfe by runnyng awaie. And what is the cause? Nothing els but because he is an hired seruaūt, and no shepherd. True charitie hath no respecte to the rewarde. Whereas con|sideracion of the reward hath place, there is either no charitie▪ or vnperfite cha|ritie. And if there be any duetie doen, it is not doen with that good wyll that a true shephearde would dooe it with all. But where the thyng moste requireth the very naturall shephearde, there thā is y<sup>e</sup> flocke deceitfully betrayed, whiles the hired shepherde runneth away. And why is that? Because, when that he hath considered the matter after worldly iudgement, he counteth it better that an other mans flocke do perishe, than himselfe to come in perill of life. And yet is this maner of men some deale better than they, whiche playe the woulfes themselues against the flocke, vnder the false title of shepheardes. For there be they, whiche in tyme of prosperitie doeth right faythfully take hede to theyr flocke, but yet when there is a great daunger, they leaue traiterously the flocke to the woulf to be disperpled abroad and torne in pieces: for he fantasieth thus: In case thei go to wracke, what than? I haue no losse therby. My wage is safe, and though I lose some deale therof, I had rather lose it, than to cope and fight with the woulfe, for another mannes cattell. There shal another flocke be foūd out, whiche I shall bee hyred to haue the ouersight of: thoughe the maister of this flocke loose it.

Neyther doeth the death of the flocke greue the hyred mans mynd. So it hap|peneth that both the owner hath losse of that thing which he entirely loueth, and the flocke cummeth to destruccion, whiche mighte haue bene saued. It is therfore no meruayl, though euangelike shepe knew not the voyce of such like shepeherdes. The shepe be not in faute, but the lewde shepherdes are to blame. Nor it is not to be disdained at, if they whome my father so draweth, do folow me, forsakyng the hyred shepherdes that are but very theues and murderers. For they feele and perceiue that I am all maner of wayes a good shepeherde, euen to spend my lyfe therfore. I know my shepe cōmitted to me of my father, al whose goodes are mine: and on the other syde, the shepe that are drawn by the inspiracion of the father, acknowlageth their shepeherd, loueth him, and followeth hym, knowing right well that there is no hope of saluacion but by me.

[ The texte.] As my father knoweth me▪ euen so know I also my father, and I geue my lyfe for the shepe, and other shepe I haue, which are not of this folde. Them also must I bring, & they shal heare my voice, and there shal be one folde and one shepeherd. Therfore doeth my fa|ther loue me, because I put my life from me, that I might take it againe. No man taketh it from me, but I put it away of my self: I haue power to put it from me, and I haue po|wer to take it againe: this commaundement haue I receiued of my father.

The father knoweth me as his owne naturall sonne, obeying his wil in all thynges: and agayne I know the father, who desyreth, that all menne shoulde be saued. At his commaudemēt I bestowe my life for the safetie of my shepe whiche he hathe geuen me to haue them saued: nor any thyng wyll I so dooe, that this worlde (while I am the shepherd) shall haue power to harme them, nor yet the prince of this world the deuil: but to kepe my shepe whol and soūd, I will geue my selfe to death, by that meanes to abate the woulfes violence: and to deliuer my obedient shepe out of his chawes.

Nor it doeth not fully content the fathers wil and my charitie, if I should saue these shepe alone, whiche beyng of the people of Israell, he hath geuen to me to be saued first, but my cure reacheth further than so. There bee also in other nacions shepe scattered and in daungier of snares, of woulfes, theues, and murderers: neyther will I rest vntil I bring these also into the common shepe|fold. And although they heare not the voice of Moses, or of the prophetes, yet shal they knowe and geue eare to my voyce, I meane suche as be ordayned to saluacion. For the countrey dooeth not exclude from saluacion. Whosoeuer heareth the voyce of the sonne of God, (who is the very true shepeherd) shalbe saued. Hitherto the flocke of God hath bene scattered through the multitude of false shepeherdes. All doeth promise saluacion, and euery one hath his voyce, and one calleth this waye and an other the other waye. In the meane whyle, the flocke being destitute, is scattered here and there, and dyuers wayes peri|sheth. But so soone as they shall heare me, all they wyll knowe the voyce of the true shepeherde,

and they shall come together out of all partes of the worlde. And so shall be made one folde of all, and no moe shepeherdes but one. He that is without this folde cannot be saued. He that dooethe not acknowlage thys shepeherd, shal goe to perdition. But lest that should happen through my fault, I so throughly play the good shepeherde, that I lose my lyfe clerely. There is no decay in my father,\* thoughe all thyng that be create doe peryshe, for he hath nede of nothing, but of mere charitie towards mankynde, he sente hys sonne to saue all menne if it coulde be. And because I am of thesame mynde that my

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father is of, therefore he doeth derely loue me, as hys owne sonne, and no hired manne, because of myne owne good will I bestowe my lyfe for the health of my fathers flocke, it is so muche more vnlyke that I would, to hurt the flocke withal, seke out myne owne cōmoditie. Amongest men it is a great loue, if one when there is ieopardie towards and daungier imminente, doeth not priuely steale awaye. I doe more, who with a free good will, geue my selfe to deathe. There be that lyeth in wayte to haue my lyfe, well, theyr malice could not preluaile agaynste me, excepte I were determyned of myne owne free will, to dye for the saluaciō of mine. These folke of truth are in mind to murther, yet could they not kyl me vnlesse I would my selfe. Therefore they shal not take from me my life, but I will willyngly yelde it vp to redeme my shepe w<sup>t</sup> my death to euerlasting lyfe. Doe not beleue that I shall willingly geue my selfe vnto death, except I take agayn that willingly left lyfe, euen of myn own power, when I will. Herein consisteth the prayse of a true shepeherde, that of hys free will he offereth himself to death for the flockes helth, when it lieth in his owne power to eschew death if he list. No mans power could take my lyfe from me against my wil,\* but I geue it willingly for the flockes saluacyon. Other dye when as they would not, & being dead they reuiue not. And though a mā may wickedly kill himselfe, yet cannot he reuiue hys bodye agayne, with the lyfe that is once gone. I haue power to doe both, to sende foorth this lyfe out of the bodye, and to call agayn the same into the very selfe sayd body. In case it seme a thyng in|credible vnto you, that any manne shoulde willingly redeme an other mannes lyfe with his owne death, no more to say, but it is so thought to my father that sente me into this worlde, by this waye to weorke the feate of mannes saluacilon. I willingly and gladly doe obey his commaundement, whose wil and mine are all one, and who hath geuen me power to perfourme my will.

[ The texte.] There was a discencion therfore agayne among the Iewes for these sayinges, and many of them sayd: He hath a deuil and is madde, why heare ye him? Other sayd: these are not the wordes of him that hath the deuil. Can the

deuil opē the iyes of the blind? And it was at Ierusalē the feast of the dedicacion, and it was winter. And Iesus walked in the temple, euen in Salomons porche. Than came the Iewes rounde about him, and sayde vnto him: How long doest thou make vs doubt? If thou be Christ tell vs playnly.

When Iesus had tolde a long tale of these thinges that were straunge, vnhearde of and far aboue the common capacitie of most men, there fel a newe iar in opinions among the people: for some sayde that whiche they had already many tymes sayed, whensoever he disclosed theyr secrete conspiracies, or if he spake or did any thyng aboue the power of manne: he hath the deuyl (saye they) and is madde. For the wordes whiche he speaketh, lacke common sence. What pleasure is it to heare this felowe? Againe some folke els sayde: these be no suche mans wordes, as is in the deuils daunger. For his woordes, smellleth of the power of God, specially for as muche as his dedes be agreable to his wordes. As his wordes be, suche be his dedes. He speaketh thinges farre passing mans wit, but the same doth thinges, which far excede mans power. Can a mad man, and he that is possessed with a deuil open blinde mens iyes? It is y<sup>e</sup>propertie of deuils to put out ones iyes that seeth, but to geue fyght to him that is borne blind, cummeth of the power of God. Forasmuche than

as it is euident that that thyng is doen by hym, hys talke cannot procede of a noysome deuil, whose dedes appereth playne to come from a beneficiall God. The Lorde Iesus maketh no aunswere to thys altercacyon, teachyng vs by the way, that the wiked are not alway to be striuen with in wordes: and that by dedes it is rather to bee declared what we can dooe, than by woordes: and sumtimes place is to bee geuen to the furie of the euil sorte, nor the moderate temperaunce of the ghospell, is at any tyme to bee forgotten. After all thys the feastful daye ministred newe matter to sette in hande and dispute with hym alayne. That solemne feaste was than, whiche they call the dedicacyon of the temple, for because the temple was reedefyed and repayred after the exile that was made at Hierusalem by the Persians. Neyther was Iesus absent at this feastful daye, a newe maker of the law, and of a new temple, that is to say, the churche, chefe deuyser and maister of the woorkes. And it was winter: A full very mere tyme for theyr myndes, whiche throughe loue of the colde lawe, dyd not burne in the loue of the ghospell. Therefore Iesus was not nowe in the inner parte of the temple, but walked in the porche which ioyneth to the temple, that is called Salomons temple, to the intent that the very place shoulde declare that peacemaker to be presente, whiche shoulde reconcyle all thynges in heauen and earth. There walked truely the auctor of the lawe of the ghospel, Moses lawe being nowe at a poynte to cease. The Iewes therefore, leste he



should escape theyr handes, came rounde about him, whyle he was walkyng there, sore moued with many of his sayinges and dooynges: neyther dyd they well agree among themselues,\* some maliciously fynding faulte with al thing, some gathering of hys dedes and wordes, a certain thing to be honored in him aboue mannes power. And they set vpon hym with these woordes: Howe long wilt thou kepe vs in a doubtful mynde, and therewith sette the people on a rore? If thou bee that verye Messias, whome we looke for, tell it vs openly without all colour.

[ The texte.] Iesus aunswered them: I tolde you, and ye beleue not. The workes that I doe in my falthers name, they beare witnes of me. But ye beleue not because ye are not of my shepe, as I sayd vnto you. My shepe heare my voyce, and I know them, and they folow me, and I geue vnto them eternal life, and they shal neuer perishe, neyther shal any man plucke them out of my hande. My father whiche gaue them me, is greater than all, and no man is able to take them out of my fathers hande. I and my father are one.

But although Iesus was not ignoraunt that they dyd demaunde of a per|uerse mynde this thing, whiche they had both oftentimes hearde, and myght also haue perceiued the same by his doinges, yet he maketh them a gentle aun|swere, more desyrous to enstruct them, then to angre them. What nedeth it me (sayth he) so often to speake of my selfe, and tell who I am? namely forasmuch as if I doe openly testifie the trueth, ye call the recorde therof arrogancie. I haue already tolde you (if ye woulde beleue me) who I am: Yea though ye dooe not credite my woordes, yet ye cannot be ignoraunt of the thyng whiche ye desyre knowe of me.

There is no surer profe than dedes: Ye see my doynge, which your selues doe witnesse I doe at my fathers will and not the deuilles, as some doe misre|porte. If my actes be worthie to bee imputed to God, beleue that I am sente of God, But ye dooe neyther beleue my dedes nor my woordes: whereof I am not the cause, but your owne corrupte and suspiciouse mynde. They that meane well and playnelye and bee not polluted with the naughtynesse of thys worlde, bee|leue my woordes, and lyke good shepe knowe the voyce of

a good shepeherd: and semblably I knowlage them for my shepe, though af|ter the worlde they be poore sely thinges. But ye therfore doe not knowledge my voyce, because ye are not of the number of my shepe, whose simplicitie is lightly taughte, when as youre myndes be swollen with ambicion, leuened with malice, with enuie corrupted, infected with couetousnes, and with sun|drie affeccions of this worlde defyled, from

whiche vices, if ye would purge your minde, verely euen you also should heare my voice: neither should you so doe without benefit. For first of al, ye should therby auoide death, which han|geth ouer all rebels agaynst the sonne of God: moreouer ye shall obteyne ther|by euerlasting life. For of trueth, those my shepe (how simple and vnlearned soe|uer they be after the iudgement of the worlde) as long as they doe knowlege me the shepeherde, and all the while they folow me as gyde, dooe through my liberalitie, get euerlasting life: when as other that are taken in the worlde for men of great felicitie, goe to euerlastyng death. They be symple shepe, harmel|lesse, weake, lacking all worldely succour. The world riseth against these with all engiens and force. But the aduersarye shall not haue so greate power, that he shall be hable to take them out of my handes. The world hath auctoritie of phariseis, dignitie of priestes, it hath armed kynges, hye magistrates, iudges, places of iudgement, prisoners, cheines, roddes, axes, broddes to pricke with, exile, deathes, & whatsoeuer is wont to bring feare, yea euen to stedfast myn|des. On the other syde, it hath riches, pleasures, dignities, honours, and what soeuer is wont to corrupt most vncorrupt myndes. The world vseth all these engines to plucke my shepe out of my handes, but I beeyng theyr protector & gouernour, no man shall be hable to take them awaye from me. What thyng soeuer the worlde shal goe about, the same shall be commodiouse to the shepe, and turne to my fathers glorye. We will not fyght agayne with weapons, or with poyson, we will not counter with them and geue rebuke for rebuke, but without suche defence, we shall yet by a new way, haue the victorye.

\*That defence alone, whiche my father hath geuen me to defende my shepe withall, is greater and of more force than all the wepons, wherewithall the world shal ryse agaynst me and myne. Neyther will my father forsake me, nor I my shepe. The same thyng that lyeth in me to doe, lyeth also in my father to doe. And because there is no power of the world that can force any thing out of his handes, whiche can dooe all thynges with a nodde, neyther can any thyng pull that out of my handes, which he hath taken me to kepe: As there is an ex|act companionship of power betwene my father and me: so there is a full con|sent of will. We be throughly one, all one in power, all one in will and nill.

[ The texte.] Then the Iewes agayn toke vp stone to stone him withal. Iesus aunswered them: ma|ny good woorkes haue I shewed you from my father, for which of them doe ye stone me? The Iewes aunswered him saying: For thy good weorkes sake we stou• thee not, but for thy blasphemie, and because that thou being a man, makest thy selfe God.

The Iewes being sore moued with these sayinges, not content with so often namyng hys father, by whose defence he promised so great thynges, tooke vp stones again to stone Iesus. But yet no mā set vpō him, because his time was not as yet come, in whiche he had determined to dye for the saluacyon of man|kynde, but he assayeth to assuage & mitigate theyr furie with gentle woordes. The people are accustomed

to take vp stones in theyr handes (sayth he) and so openly to punishe euil doers, and common malefactours. I haue doen nought

els but bestowed benefites on you of my fathers liberalitie: I haue better en|struct them that erred; I haue comforted them that were in affliction, I haue fedde y<sup>e</sup> hungrie, I haue restored the one handed to both, I haue made cleane the leprouse, I haue healed the sicke, I haue driuen away deuils from menne, I haue set them on fo<sup>e</sup> that were diseased of the palsey, and such as had their <sup>o</sup>nowes shrouken, I haue put away feuers, and all diseases and maladies, I haue called the dead to lyfe agayn, & the whole power and auctoritie which my father hath geuē me, hath bene bestowed to succour you, & it hath bene frelly employed to your cōmoditie. In al these thinges now which is y<sup>t</sup> one thing that ye thinke worthy stoning? If he that is good and liberall be stoned, what is to be doen to naughtie folke, & to them that be harmful? The Iewes being brought in conclusion to this poynte, that eyther they muste bring furthe some faulte agaynste hym, or clies aknowlage theyr owne folye, leste they shoulde haue no pretext to hyde theyr furie withall: we (say they) are not wont to stone any man for his good weorkes sake, but we count thee woorthy to bee stoned for an horrible crime, of all other moste greate, euen blasphemye: And in thys thyng we folowe the auctoritie of the lawe, which commaundeth such should be ouerthrowen with stones. Who can suffer any longer, that thou being a man, makest thy selfe God, hauyng eftsones god thy father in thy mouthe, as though we al were not the children of god, and as though thou were by some newe and peculiar waye, Gods sonne, that thou and thy father may be parte|ners in all thynges? Is not this to take a certayn godhead vpon thee? But for|asmuche as there is but one God, what manne so euer (therefore) taketh vpon him to be felow with god in power, is iniurious to Gods maiestie, & a rebel.

[ The texte.] Iesus aunswered them is it not written in your law, I sayd ye are Gods? If ye cal thē Gods, vnto whome the worde of God was spoken (and the scripture cannot be broken cō|cerning him, whome the father hath sanctified, and sent vnto the worlde) doe ye say that I blaspheme, because I sayd, I am the sonne of god? If I do not the workes of my father beleue me not: but if I doe, and if ye beleue not me, beleue the workes: that ye may knowe end beleue that the father is in me, and I in him.

The Lorde Iesus dooeth with suche moderacion make aunswere vnto thys faulte which was layed to his charge, that he clearelye auoyded from him the sinne of blasphemie, and that also he did not, with any terrible woordes more engreue theyr frowardnes, and yet he did with great sobrietie defend that his due, whiche he ought not to denye, because he woulde not haue it vnknownen to vs: You (sayth he) lay blasphemie to my charge because I name God to be my father. Is there not a greater thing than that writtē in your lawe, euen in the Psalmes? I haue sayd ye are al gods, & sonnes of him that is hie. If god him|selfe geue prayse of the dignitie of his name to them, vnto whome the woorde of God was spoken not onely calling

them the children of God, but gods too, and yet was not the maiestie of one god harmed, nor that thing can be vntrue whiche is declared in holye scripture, howe can ye stretche to me the faulte of blasphemie, that doe say, I am the sonne of God, whome the father hath only sanctified & sent vnto the world, that by the sonne al should obtaine holynesse? If cōmunicacion had betwene God and man, make of men gods, and the chyl|dren of God, is it not a thing to be borne with, if I say that I am gods sonne,

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whiche am the woorde of God it selfe, and who was with god before I came into the worlde, and am he that hath coumpany with him in all thinges? It is no presumpteouse thyng that I take vpon me in my woordes, a thyng verely that beseemeth many other, by the aucthoritie of scripture. But it were more conuenient to iudge by the selfe dedes, what name I ought to haue.

If my dedes dooe not proue me to be aboue a man, if they haue not the prooue of godly power, beleue not that I am the sonne of God, and that God & I agree throughly in al poyntes. But if ye see God the father shew furth his power in me, though algates ye will geue no faithe to my wordes, yet at least beleue the dedes that ye see with your iyes, and take me for arrogant if I doe not perfourme more in dedes, than I take vpon me in woordes. If ye would consider those thinges with pure simple mindes, it should come to passe that ye would geue fayth to my wordes too, and doubte no more, but that the father is in me, and I in the father, that bothe we, the one and the other, are sociate & adherent together naturally & vnseparably, whiles he woorketh by me, what|soeuer he will, and I doe no where swarue or alter from his exaample & com|maundemente: In so muche that he whiche beleueth on hym, beleueth on me, and whosoeuer speaketh agaynst hym, speaketh agaynst me.

[ The texte.] Agayn they went about to take him, and he escaped out of theyr handes, and went away agayn beyond Iordane into the place where Iohn before had baptised, & there he abode. And many resorted vnto him, and sayde: Iohn did no miracle, but all thinges that Iohn spake of this man, were true. And many beleued on him there.

When the Iewes had hearde these sayinges, being therewith more an|gred, wherwith in dede they ought to haue bene reformed, they goe about to lay handes on hym, and so to accomlishe that thyng whiche they had already often attempted in vayne. But Iesus escaped oute of theyr handes, declaryng thereby, that he was wel willyng to suffer, when time should come. Therefore when Iesus had taught there sufficientlye, he geueth place for a tyme to theyr vncurable fury, and wēt ouer again beyond Iordane, to the very place where Iohn begun first to baptise, (for as we

haue sayd, he afterward chaunged his place, and baptised at the water of Sichem.) Here now Iesus abode in the deserte, as one that had lothed or extremely hated the sinnefull wickednes of the cities. And many came also thither vnto him, out of places y<sup>t</sup> ioyned nye there|vnto, whose myndes the fame that was bruted of Iesus, the sermons and miracles y<sup>t</sup> were heard and sene, did inflame. And of truth, the very place brought them furthwith in mynde to compare Iesus, who had alreadye shewed some tryall & profe of himselfe, w<sup>t</sup> Iohn, whome they had knowen before. And whā they remembred that Iohn had bene in highe auctoritie, and yet had dooen no|thing els but preached the baptisme of penaunce, and without dooyng anye miracles had gotten himselfe so greate estimacyon among the multitude, that he was thought to be Christ: And on the other side, when Iesus had by shewling furth so many miracles, declared a power greater then mans strengthe, y<sup>t</sup> he had so often put the Scribes and Phariseis to silēce, with his prudent and piththie aunswers: Finally, that Iohn himselfe had so often testified so highly of Iesus, confessing openly that himselfe was not worthie to leuse the latchet

of his shoe: The Iewes (I say) consideryng all these thinges, had thys saying among themselues. Iohn (say they) when as he wroughte no miracle, was in credite with the Iewes. Much more therfore ought faith to be geuen to this man, that with so wōderful seldome sene miracles, gathereth or winneth faith to his wordes. And albeit Iohns recorde of this man were heretofore litle belleued, yet now the matter selfe declareth that his recorde was true, for so much as this saide Iesus hath accomplished mo thinges than Iohn promised of the mans behalfe. And so now therfore, partely for Iohns relations sake, (whose reporte had no slender auctoritie among the Iewes,) partly through his own wordes that were ful of godly wisdom, and partly for his dedes sake which did beare witnes of his diuine power, many beleued that Iesus was verye Messias, whiles yet the Phariseis, the Scribes, and the Priestes, did styl continue and persiste in theyr frowarde malyce.

¶ The xi. Chapter.

[ The texte.] A certayn man was sicke named Lazarus of Bethania, the towne of Mary, and her sister Martha: It was that Marie which anointed Iesus with oyntment, and wiped his fete with her heate, whose brother Lazarus was sicke. Therefore his sisters sent vnto him, sayling: Lord beholde, he whome thou louest is sicke Whan Iesus hearde that, he sayde: this infirmite is not vnto deathe, but for the prayse of God, that the sonne of God mighte bee prayed by reason of it.

**A**nd furthwith occasion is offered, whereby Christes glory and his fathers shoulde highly be renowned, & withal the malice of the phariseis should be prouoked to murther. For while he made his abode at Iordane, it chaūced that a certain mā called Lazarus, lay sicke in the towne Bethania. This was both the sicke mās and the twoe sisters Marie and Marthaes countrey. Furthermore, Mary was she, that (to y<sup>e</sup> notable profe of loue towardes Iesus) with a precious oyntmente anointed his head sitting at the feast, and with her heare wiped his fete, which she had washed with teares. Wherof came a great amitie betwene the Lorde Iesus and this familie. Therfore whē Lazarus was through greuous sicke|nesse in perill, his sisters (trusting vpon the acquayntaunce that they had with Iesus) sendeth to shewe him of his frendes dysease, doubttyng not but that he would of his merueylouse gētlenes towardes all folke, helpe his frende being in daunger. Behold (say they) he whome thou louest is sicke. For they thought it inough to signifie the thing to him that loued the manne, and therefore they made not further intercession. To whome Iesus made answer: this sickenes is not vnto death. God hath suffered it to fall vpon hym, that by that occasion, God and his sonne shoulde be glorifyed, with putting awaye the sickenesse by theyr godly power.

[ The texte.] Iesus loued Martha and her sister, and Lazarus. When he hearde therfore that he was sicke, he abode two dayes still in the same place where he was: then after that, he sayde to his disciples: Let vs go into Iewrie again. His disciples sayd vnto him: Maister, & Iewes lately sought to stone thee, and wilt thou goe thither agayn? Iesus aunswered: Are there

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not twelue houres of the day? If a man walke in the day he stumbleth not: because he se|eth the light of this worlde: but if a man walke in the night, he stumbleth because there is no light in him.

Iesus verely loued Martha and Mary, and theyr brother Lazarus too, & yet suffered he him to fall into sickenes, and also to dye: lest we shoulde thinke it an vnsemely thing, if at any tyme good folke and right holy menne bee punyshed with miseries of this world: god, as it were dissembling, either bicause so it is expedient for them y<sup>e</sup> suffer, or els because it so helpeth to set furth the glory of God, not that God doeth through mans harme procure hys owne glory, but that for mans sake, he is wont to turne the euels, which chaunseth vs after the lawe of mans state and condicion, or by casualtie, to our saluacyon, or to hys owne glory. He knewe right well his frendes sickenes: yea, before it was tolde him. But yet was it fit, that his disciples mindes should be prepared and made redy for the great miracle that was to

come. Therefore after report was made to Iesus of his frendes disease, he did not furthwith goe thence, but taried still two dayes in that same place, verayly not neglecting the daunger of hys fren|des, but looking for a more large matter to worke a miracle of, wherwithal he himselfe, who should sone after dye, might lift vp the mindes of his disciples, weake and feble as yet, to the hope of the resurreccion.

But his disciples kepyng silence for feare, because he of late escaping the handes of the Iewes, was thought to be more safe in the deserte, Iesus sayd vnto them: Let vs go into Iewrie again. Whē the disciples heard Iewry na|med, remembryng howe vengeable and cruell the Phariseis hatred was co|wardes him, and how often they had taken vp stones to cast at him, how oftē they endeuored themselues to apprehende hym: the disciples (I saye) stoode in dreade not onely of theyr maisters harme, but also of theyr owne. For as yet they had not receiued the holy ghost, and bare a certayne worldely affeccion to|wardes Iesus, themselues lykewise through feblenes lothyng death. There|fore dissuading him from goyng agayne into Iewrie, they say: Sir haue you forgotten how that there a while agoe the Iewes would haue stoned you, vn|lesse ye had secretely withdrawen youre selfe? And will you goe thither agayne puttyng your selfe in open daunger? But Iesus did coumforte theyr feareful|nesse by a parable, signifying that nothing is to be dredde of them that cleane to Christ: who is the light of the worlde. For the night hath vayn feares. The daye knoweth no suche terroures. Hathe not the daye (sayeth Christe) twelue houres? The night shall not come before his tyme. In the meane tyme, whoso|euer walketh in the daye, stumbleth not: for why, the sunne maketh him to see and to eschewe stumblyng. But the sunne beeynge taken awaye, whosoeuer walketh in the night, stumbleth, because he lacketh light. I am the light of the worlde, it is right mete that you be guided by me, and folow my conductyng, and not to goe before the lighte. Be not afrayde before the tyme. So long as I geue light vnto you, there is no ieopardie. The night shall come, whē you beeing disseuered from me, shall bee troubled.

[ The texte.] ¶¶This sayd he, and after he sayd vnto them: our frende Lazarus sleapeth, but I got to wake him out of slepe. Then sayd his disciples: Lord if he slepe he shal doe well inough.

Howbeit Iesus spake of hys death, [ The texte.] but they thought that he had spoken of the naturall slepe. Then sayd Iesus vnto thē playnly: Lazarus is dead, and I am glad for your sakes, that I was not there, because ye may beleue: neuertheles let vs goe vnto him.



When Iesus had with this saying mitigate the Apostles feare, he sheweth the cause of his goyng furth on his iourney, saying: Our frende Lazarus slea|peth, I therefore go hence to wake him. When as the disciples that were troubled with feare supposed that Iesus dyd not speake of very deathe, but of the common slepe, they aunswer: Sir if he slepe, there is no cause why you should goe thither, for slepe in sicke folke is woont to bee a token of recouery of health. The disciples wer loth to go into Iewry again, and therefore to the vttermost of theyr power, they doe auoyde the causes of going thither. But Iesus did by litle and litle prepare the myndes of his, earnestly to consyder and beholde the miracle to come. For he had therefore leauer say fyrst he was aslepe then dead, to the entente he might after the vsage of holye scripture, shewe the hope of the resurreccion. For they be rather aslepe then dead, whiche reste to lyue agayne. Neyther is it so easy for any of vs to awake hym that sleapeth, as it is for the Lorde to call the dead to lyfe. Therefore the discyples not vnderstandyng the thyng that he spake of sleape, and waking out of sleape, to let them know that no hidde thyng was vnknownen to him,<sup>\*</sup> he sayth vnto them more playnly: La|zarus is dead, nor he added not the thing that was than more stoute to be spoken, as concerning the raysing him vp agayn. For he woulde rather that to be signified than expressed, and hys mynde was rather to dooe the thyng, than promyse it, euery where makyng readye for vs an exaample of modestye and temperaunce. And because he aunswered them that tolde hym his frende was sicke, that that sickenes was not deadly, but chaunced to the entente that God|des glorye and hys sonnes also shoulde bee set furthe by it: a lyke thyng shew|eth he to his disciples, saying: I am glad that I was not there while my frēde was sicke and dyed, and for youre cause I reioyce, that youre truste whiche I perceyue to bee weake as yet, may bee strengthened and confirmed with a more euident miracle. For if the sicke man had mended and recouered healthe (I being present) it might haue bene thought a casualtie: in case I had at hys sisters requestes raysed hym that had bene newly dead, the Phariseis whiche fynde faulte with all thynges, mighte haue layed for them that it had bene a lacking of senses, or but a swouning, & no death, for that sumtimes happeneth in some diseases, that the bodies lying a long time in swoone, come to lyfe agayn. Now for asmuche as it is a very death in dede, there shal be a more plenteouse mat|ter of beliefe. Therefore let vs go to him. The going thither pleased not the dis|ciples for feare of the Iewes, which feare slacke sore in theyr mindes, and yet coulde they not improue the godly and weightie cause of that iourney.

And albeit Iesus was not ignoraunt what thing troubled the myndes of his disciples, and though also he swaged theyr dreade by reason that he sayed he shoulde goe to Bethania and not to Hierusalem, yet neuerthelesse the nyenesse of the place that they feared, made also theyr timorouse myndes afrayd.

[ The texte.] Then sayed Thomas, which is called Didimus, vnto the disciples: let vs also •o that we may die with hym. Then went Iesus, and foūd that he had lien in his graue tōwer daies already. Bethanie was •yt vnto Hierusalem, about fiftene furlonges of, and many of the Iewes came to Martha and Marie, to coumfortt them ouer theyr brother.

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The disciples being carefull and pensyfe, (and yet durste they not refuse to do their maisters commaundement,) Thomas whome the Grekes cal Didilmus, and in Latine is named geminus (a twinne) being more timorouse than the rest, sayeth vnto his felowes: let vs also goe, (if it be certaynly thus) to dye with him, for as muche as his determinate mynde is, to bring bothe himselfe and his, into a manyfeste peril of lyfe, wheras he may so deuise that bothe shall be in safetie. Iesus than went furth with hys disciples to Bethania, & founde that Lazarus had lyen in hys graue fower dayes alreadye. Uerily Bethania was about fiftene furlonges of from Hierusalem, and thereof came the discylples feare, and thereupon also arose occasion that caused the miracle haue moe witnesses and lokers vpon. For the nighnes of the place caused many to come thither out of Hierusalem, euen of fauoure they beare to Marie and Martha, and of neyghbourlye duetie to coumforte them in the deathe of theyr brother. Whiche kinde of office and duetie was wont to be doen to riche folke, euen for honour sake.

[ The texte.] Martha assone as she hearde that Iesus was cumming, went and met him: but Marie sate stil in the house. Then sayde Martha vnto Iesus: Lorde if thou hadste bene here, my brother had not dyed: neuerthesse now I know that whatsoeuer thou askest of god, god will geue it the. Iesus sayth vnto her; thy brother shall rise agayne. Martha sayeth vnto him: I knowe that he shall rise agayne in the resurreccion at the last day.

Martha that diligently bestirred her, wente about all thinges with diligence: when one had tolde her that Iesus was come nyghe at hande, she with spede went out to mete hym. Marie kept still the house: Martha therefore when she was within the sight of Iesus (vpon ryght good hope that she had conceiued of her brother to be called to life again) with a doleful voice, she sayd vnto him: lord if thou hadst bene here, my brother had not bene dead, for thou couldeste soone haue healed him with a woorde. Although in dede the thing is not yet eluen at this present vtterly without hope. For I know that what thyng soeuer thou askest of God, he will deny the nothing, although thou wouldest aske life in hym that is dead and buried. These sayinges were spoken of Martha with a minde that neither did vtterly despayre, nor yet fully beleue. Therefore to con|firme her beliefe, Iesus sayed

vnto her: be of good coumforte, thy brother shal ryse agayne. Neither did this promise satisfye Marthas minde, who (because she had but a siely piteouse hope of her brothers rying agayne) coulde not but feare the matter. She was afrayd verilye, that lyke as he aunswered the mes|sengers, saying that the sickenes was not deathlyke, and with that doubte|full aunswere beguiled them, so was there nowe lykewise some mistery in his wordes that should disapoynt and deceiue her hope: I knowe (sayeth she) that my brother shal ryse agayne: but that shall bee in the laste daye when we shall all ryse agayne, for some lewes, namely they that were of the Phariseis secte, beleued that there should bee a generall resurreccyon.

[ The texte.] Iesus sayeth vnto her: I am the resurreccion and the lyfe: he that beleueth on me, yea though he were dead, yet shal he liue, and whosoeuer liueth and beleueth on me, shall ne|uer dye: Beleuest thou this? She sayde vnto him: Ye Lorde. I beleue that thou arte Christ the sonne of God, whiche should come into this worlde.

Iesus therefore to further the womans affiaunce and opinion of hym, by litle and litle to greater thynges, and that he might declare himselfe to be very

he, that not onely could obteyn by prayer, of God, lyfe to the dead (a thing that is redde ofte to bee dooen of other holy men) but to be the very fountayne selfe and authour of lyfe, both already geuen and to bee geuen to all thynges, nor that any death is to be feared of them, that putteth their confidence and hope in him, forasmuche as thoughe deathe chaunce, it can nothyng hurte hym that cleaueth fast to the fountayne of all lyfe: Iesus (I saye) vpon these consideral|cions, aunswereth Martha on thys wise: Thou beleueste Martha that with my prayers I may obtayne of my father, lyfe for thy brother whiche is deade: thou beleueste that thy brother shall bee restored to lyfe agayne (as other shall be) in the last day. Yea but thou must beleue this also: that they which shal ryse in the last daye, shall haue lyfe by me, nor that any man hath lyfe at all, but by my gifte, neyther is any restored to lyfe agayne but by me, not onely touchyng death of body, which is not muche to be feared, but as concernyng the death of the soule also, whiche is most of all to be feared. And the soule that liueth, liueth by me. And the reuiuing soule, reuiueth by me, for I am the very foun|tayne of resurreccion and lyfe. He that cleueth to me by fayth, although he bee dead in bodye, yet shall he lyue. And take not thys saying to be onely spoken of thy brother, but generally, what man or woman soeuer hath faythful affiaūce in me, he shall not dye euerlastingly, although his body lyuelesse lye at rest for a tyme. Martha, beleuest thou the thyng that I saye? Martha beeyng at thys tyme altogether mynde|ful to haue her brother reuiued againe, geueth no very

apre aunswere to Iesus saying, but yet she did confesse generally how hiely she iudged of him, saying: Lorde I doe beleue. I beleue that thou arte Messias, the sonne of the liuing God, who beeing promised of the Prophetes, and ma|ny hundreth yeres looked for, art come into the worlde.

[ The texte.] And assone as he had so sayd, she went her waye and called Marie her sister secretly, saying: The maister is come and calleth for the: assone as she heard that, she arose quickly and came vnto him. Iesus was not yet come into the towne but was in that place where Martha met him The Iewes then which were with her in the house, and comforted her, when they sawe Marie that she rose vp hastely, woure out and folowed her, saying: She goeth vnto the graue to wepe there.

Martha vpon these wordes being commaunded to returne home agayne, and to call her sister Marie, (her lamentable mourning already aswaged) doth nowe leaue Iesus, and goeth al chearefull and full of good hope home to her sister: and calleth her secretly out of the throng of suche as were sette rounde a|bout her, and priuely telleth her in her eare the ioyfull thyng, saying: The ma|ster is come and calleth for the. Assone as Marie knew that Iesus was come, and saw her sister chearefull and of good coumfort, she her selfe also conceiued some good hope, although Iesus semed to haue come alredy to late, on whome therfore they dyd not often call by messenger, because they thoughte it inoughe if he once knewe his frendes perill, committynge all other thynges to hys arbilnement. And so Marie, supposing that his cūming was not for nought, with|out delaye, rose vp to goe mete him before he should entre into the house. And so it was expedient for the better bestowing of that miracle y<sup>t</sup> was to be shewed. for fitte it was that many Phariseis shoulde be present, which although they came of very duetie for priuate frendship sake to se Marie, yet dyd they hate Iesus. These surely woulde not haue folowed Marie, in case they had knowē

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howe that she went to mete Iesus. But therefore the Iewes that were with Marie in the house to coumfort hir, when they saw that with so great hast she arose vp and wente furth of the house, they folowed hir: suspectyng that vpon a soden pangue and brunte of heuynesse, she woulde haue gooen to the graue, and there to wepe hir belly full, to saciate her sorowful harte with teares.

[ The texte.] Then when Marie was come where Iesus was, and sawe him, she cummeth nye vnto his feete, and sayth vnto him: Lord if thou hadst bene here,

my brother had not bene dead. When Iesus therfore sawe her wepe, and the Iewes also weping which came with her, he groned in the spirit, and was troubled in himselfe, and sayd: where haue ye laied him? They sayd vnto him. Lorde come and see. And Iesus wept: then sayed the Iewes, behold how he loued hym: And some of them sayde. Could not he whiche opened the iyes of the blinde, haue made also that this man shoulde not haue dyed?

So than Marie went furth and founde Iesus as yet vnentred within the walles of the towne: but abode in that place where as Martha had late before met him. For he tarried there for Marie, whome he commaunded to be called to hym, chosyng a place fitte to weorke the miracle in: because the graue was not far from that place, as the maner was than to make the dead mens sepulchres nye the hye wayes. When Marie was come thither, assone as euer she sawe Iesus (as in dede she was very woefull) she fell downe at his feete & spake weping, the same thing that hir syster had sayde: Lord (sayth she) if thou haddest bene here in due time, my brother had not bene dead, and we had bene without this miserable weping and waylyng. But Iesus, seeing Marie alto|gether in heuinesse, & the Iewes lykewise that folowed her, wepyng withall, he dyd not reason and stande in disputacion with her, as he dyd with her sister Martha, with whome he talked aparte (the people being remoued asyde) ney|ther dooeth he promyse any thyng, when as now was place and tyme to per|forme in dede, that whiche he had promysed Martha: but Iesus (I say) firste of al groned in the spirite, and was troubled in himself, euen to shew the truth of his manhooode, ready anon after to bryng furth a sygne of hys diuine power and Godhead. They were no fayned affeccions, that he was of so lothsome a mynde, and in himselfe so troubled, but there was good skill why he tooke vn|to hym those mocyons of mynde, whiche came not of the infirmitie of nature, but by the consente of reason: neyther was it al one cause why other wept and why Iesus was troubled. They bewayled the death of the body of a certayn worldely and naturall affeccyon, Iesus rather mislyked and lothed mennes sinnes, whereby so many soules shoulde peryshe: he was dysquyeted throughe the inuincible dyffydence of the Iewes, who wepte for their frendes bodelye death, when as them selues (as touchyng the soule) were subiecte to eternall deathe, and yet dyd they not wepe for themselues. Iesus desyred that all men should reuiue from this deathe, and had indignacion that hys doctryne, mira|cles and deathe, should be loste in many one. Therefore, after that by horrible|nes of spirite and by trouble of mynde, in countenance, iyes, and in the whole habite of his bodye, he had genen a manifest profe of hys manhooode (teachyng also by the waye that it behoueth not to yelde and bee subdued to suche affec|cions, or to be called away from thynges of vertue) the turmoyle of his mind beeyng refrayned and stayed, Iesus sayde: where haue ye layed hym? not that he was ignoraunt therof, but to remoue all suspicion of disceyt from the my|racle. His kinsfolkes aunswereth: Lorde, come and see.

That aunswere proued that the graue was not far of. And nowe as if at the sight of the graue his sorow had ben renued,\* Iesus wept. Groning and trouble went before, a token of sorow that with force entred into hys mynde. Teares are as it were the bloud of a minde already wounded and ouercome. But these teares came not from a mind that was ouercome, for they were not bestowed vpon Lazarus that was dead, but they were for vs, that we should beleue him to be very man, and also learne how death of the soule is to bee piltied and lamented, whiche yet men doe not in suche sorte abhorre and bewaile. But the Iewes supposing that Iesus was in suche moode for nought elles, but for the death of hys frende, with whome he was acquaynted, behold (say they) how enterely he loued Lazarus, for whom being dead he wepeth in such sort, and yet were they nothing of kinne. And some there were that would haue layed to his charge and rebuke, his teares, wherwith he testified no meane or common loue towards Lazarus, sayng: Dyd not thys felowe of late geue sight to the blinde beggar w<sup>t</sup> whō he had no acquaintaunce? Why than made he not that his great frende should not die? In case he had no wil to doe it, why dooeth he nowe signifye with teares, loue that cummeth out of season? If he could not doe the thing that is more easie to be doē, how did that feat which is of more difficultie to be dooen? The phisicion manye tymes saueth the sicke mans lyfe. There was neuer mā before gaue sight to him y<sup>t</sup> was borne blind.

[ The texte.] ¶ Iesus therfore againe groned in himselfe▪ and came to the graue: It was a caue and a stone was layed on it. Iesus sayed, take ye away the stone. Martha the sister of him that was dead said, vnto him: Lord, by this time he ••inketh, for he hath bene dead fower daies. Iesus sayth vnto her: Saied I not vnto thee, that if thou didst beleue thou shouldest se the glory of God▪ then they toke away the stone from the place where he that had bene dead, was layed.

But Iesus nowe being nye to the graue, to declare playnly how horrible is the state of a manne that hath alreadye lyen long in synne, and with howe great repentaunce, howe many teares are nedeful, that throughe Gods mercy he may penitently returne to the lyfe of innocencie, dyd grone agayne, and fared euill with hymselfe, exemplyfying in hymselfe verely the thyng whiche ought to be exhibite in vs if we will eftsones repente vs of the euilles and relturne from the same, wherin we haue long tyme nusseled our selues. Nowe than they were come to the graue. It was verely a caue, whose mouthe was closed with a stone layed vpon it. And that made much to the beliefe of the miracle, and to exclude the suspicyon of inchauntment and delusion, and because the beliefe therof should be more certayne and sure if the thyng were dooen by the handes of hys frendes, and not with Iesus owne handes or hys disciples (for those frendes suspect no fraude or

illusion,) Iesus than turned him to thē and sayed, take awaye the stone. The playne meanyng of Martha, sister to the dead man, did also set furth & made a more certentie of the miracle. For she now forgetting what Iesus had promised her, did through the wepyng and heu|nesse that she sawe Iesus in, come agayne into her olde mynde and affeccyon, and conceiued almost a certayn diffidence. Uerely she feared lest (the stone beelyng taken awaye) the styncke of the deade bodye shoulde offende theyr noses that stode by, not considering that he which in the general resurreccion should rayse all mens bodies already many hundreth yeres before turned into duste,

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coulde rayse a dead bodye euen newlye putrified: She (I tell you) thus thyn|king, sayd: Lord, by this tyme he stinketh. For he hath bene dead fower dayes. Iesus therefore did with a litle rebuke, styrre vp the vnconstaunt, and wauelring womans fayth, saying: hast thou forgotten how I tolde thee euen now, that if thou diddest beleue, it shoulde come to passe that by thy brothers death god should be glorified? Al they therefore depending and staying in the expectacion, and vpon hope of a newe woonderfull miracle, the stone by the Lorde Iesus commaundement was remoued.

[ The texte.] ¶ And Iesus lift vp his iyes and sayed: Father I thanke thee, that thou hast heard me. Howbeit I know that thou dearest me alwayes, but because of the people which stand by I sayde it, that they may beleue that thou hast sent me: and when he thus had spoken, he cryed with a loude voyce: Lazarus come furth. And he that was dead came furth bounde hande and foote with graue clothes, and his face was bound with a napkin. Iesus sayd vnto them: Leuse him and let him goe▪

And furthwith all theyr myndes and iyes pawsing as men in doubte, our Lord Iesus lifting vp his iyes, to teache vs therby y<sup>t</sup>whatsoever great thing we dooe, we ought to referre it to God as authour thereof, and withall, to de|clare vnto the standers by, that himselfe should by goddes power doe it, what thing so euer he should doe, saide: father, I thanke the because thou hast heard my desyre, not because that it is an vncouth or a time during thing to me: for I knowe that forasmuche as thy will and myne is all one, thou dooeste alwaye heare me if I aske any thing of the. For neither do I wil any thing y<sup>t</sup> thou wil|lest not, but thys prayer I make because of the people that stande by: to then|cent that whē they haue sene the miracle, they may beleue that I doe al thinges in earth after thy will, and that also I am sent into the worlde to set furthe the glory of thy name amongst men. When he had spoken thus to hys father, he calleth out the dead man by name, saying:



Lazarus come furth. He could euen with a becke alone haue made hym that was buried reuy<sup>e</sup> and come out of the graue: but this great sterne voyce, was a token of great power, wherwith the sinfull soule that is far of from the syghte of God, beeyng buried in darke|nesse of sinne, and rotten with filthinesse of enorme crymes, maye ryse agayne, and come furth into the light of trueth. And without delay, he that was dead and buried, came out byan by at the voyce of him that called vpon him before all theyr iyes And he came foorth before them, hys body sounde and whole of trueth, but he came with all y<sup>e</sup> clothes vpon hym that he was buried in, that al they might know him to be thesame man whome they buried in such apparell thre dayes before. For as corses were wont to be doen withall, his feete were tyed with lystes: and his handes bounde with sepulchre bandes, hys face also bound with a napkin. And nowe than was thys a wunder, the dead corse dyd not quiuer and styrrer litle & litle, & so shewe likelihod of life returning again as for the more parte it happeneth in them, whome we rede to be raysed to life by good and holy men, but thys man that had bene dead fower daies space, came sodaynly to lyfe agayn at the commaundement of a woorde. And to make the miracle seme greater, he, both tied & harde fast bounden, sodeinly cūmeth furth abrod out of y<sup>e</sup> depe secret place of a caue. Than (lest any thyng shoulde wante to the full perfecte beliefe of the miracle,) Iesus sayde to the mannes frendes: be use him & let hym goe, that hys mouyng and lustie quicke pace maye declare

that the manne doth not onely liue but hath also his health. Iesus could haue made the bandes to haue lewsed of theyr owne accorde: but sith with theyr seruice they had throughly the doing of al thinges, by al wayes and proues they both excluded suspicion of forgeyng the thyng, and confirmed the certayntie of the miracle. The twoe sisters aduertised Iesus, than beyng absent, of theyr brothers sicknesse by other men. And in the absence of Iesus the man dyed, he was buried, he was kept till he stonke withall. He was mourned for, with so|lemne recourse of muche people. The sisters themselves tolde Iesus of hys death, they shewed him the graue: when he had muche people waityng vpon hym, the stone is taken away with other mens handes, and with other mēes handes, was he lewsed that came foorth of the graue. Here is nothyng left to the vnfaithfull that they coulde lay for their excuse. Neither did Iesus, when he had wrought so notable a miracle, speake any stoute word of himself. He did not checke & reprove the people because their accustomed maner was to slaun|dre, & fynd faulte with his miracles: he requireth no thanke of Lazarus or of his systers.

[ The texte.] Then many of the Iewes which came to Marye, and had seen the thynges which Iesus did, beleued on hym: but sum of them went their waies to

the Phariseis, and tolde them what Iesus had doen. Then gathered the hie priestes and Phariseis a counsell, and saied: what doe we? for this man dooeth many miracles: if we let him escape thus, al men will beleue on hym: and the Romaines shall come and take away bothe ou<sup>e</sup> towne and the people.

Therefore, many that came of frendly duetie to Martha and Marie, La|zarus sisters, when they had seene so notable a miracle, they beleued y<sup>t</sup> Iesus was Messias, and stacke to his doctrine, the power wherof they sawe before theyr face to bee so greate and effectuall. And truely some of them returnyng home to Hierusalem, shewed to the Phariseis the thinges that Iesus had dooen a litle of Bethania. Therefore, when thys great acte beyng so exceedyng wonderous was hearde of y<sup>e</sup> Bishops and Phariseis, who for the euident de|claracion of gods power, ought to haue wurshipped Iesus, and to haue bene ioyous on Gods behalfe, they being styrred with the prickes of enuie, cannot now for beare any longer, but (to cause the thyng seme more lawefully dooen) they call a wiked counsayl, wherein they consult among themselues, by what way and meanes they maye resiste suche great daungiers. For albeit that the respect of priuate wealth, & sickenes of soule set thē on a woodnes against Ie|sus that was beneficiall towards al men, yet wil they that thys matier do ap|perteyn vnto the health & preseruacion of all the people. What is your aduyce (say they) to be dooen? This manne dooeth many wonderful thynges, and ex|cedeth himself daily in doing of miracles. If we suffer him to goe on as he hath begun, it will come to passe, that lyke as now many of the people doeth thinke hiely of hym, so within awhyle al wil take him for Messias. Whiche thyng yf it hap to be, and the brute therof cum to the Romaines (that is to wit) that the nacion of the Iewes hath forsaken the emperour and are fallen to a new king of theyr owne, whiche Romaines do well knowe that of late a certayn kynge hath been loked for of the Iewes whiche shoulde set the nacion at libertie, the Romaines will make cruell warre agaynst vs: And so with al the prophane

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Gentiles shall kepe with force thys holy place, and with mannes slaughter make hauocke and destroy the whole flocke of the Iewes.

[ The texte.] And one of them named Caiphias, being the hie priest the same yere, said vnto them: ye perceiue nothing at all, nor consider that it is expedient for vs that one man die for the people, and not that all the people perishe. This spake he not of himselfe, but being highe priest the same yere, he prophecied that Iesus should dye for the people, & not for the people only, but that he should gather together in one, y<sup>e</sup> childrē of god that we<sup>•</sup> scattered abroad.

Whereas this their aduice, vnder the pretence of a publike health, tended to the destruccion of Iesus Christ, thautour of all health, yet was it thoughte vnto Cayphas to slender a deuice and to weake a counsell. He was the bishop of that yeare. For that dignitie, as thoughe within a whyle it shoulde fayle for altogether, had ceased to be a continuall rounge: but beyng a benefice sette to sale, it was fined for euery yere to the prynces. Therfore he that professed him selfe chiefe prelate of religion, being more wiked then all other, blameth the cowardship of them that with deliberate counsell, did further debate the mat|ter, whether Iesus were to be put to death or nay: whereas it, (thought he) all other thynges set aparte, was to be dooen incontinently and with spede. You (sayeth he) that sitte deliberatyng whether thys felow that doeth suche thyn|ges, is to be put to execucion or no, seme not to wey the matter as it is: nor ye consider not howe it is profitable and expedyent for euery man, that thys one should dye for the people, rather than that he being saued, al the people should perishe. This saying came not of the byshops owne mynde, that was vngrac|ious and full of murder, but by reason of the office of priestehode, whiche he than bare, the spirite of prophecie dyd bryng foorth a godly prophecie by the mouth of a wi•ked man: which sayd prophecie did geue foreknowledge how it should come to passe, that Iesus should by his death redeme & saue the Iewes: not onelye to bryng thys to effecte, that suche of the Iewes as dydde beleue shoulde be saued alone, but that those also among the Gentiles whiche lyued in diuers countreys dispersed through the wholle worlde (but to thys ende alpoyn|ted that they shoulde once be made the children of God through fayth of the ghospell,) might be counite together, and that the man of I•de, the manne of Ethiope, the Greke, the Scithian, and the Britan, should ioyn together in felowship of a common vniuersall church.

[ The texte.] Then from that day furth, they toke counsel together for to put him to death. Iesus therfore walked no more openly among the Iewes, but went his way thence into a coun|trei nighe to a wilderness, into a citie whiche is called Ephraim, and there continued with his disciples.

Now therfore, the Phariseis being stablished with this voyce of the wiked bishop, doe in theyr hertes certaynly determine (which thyng they often before attēpted as occasion serued) to rid Iesus out of the way, by all meanes possi|ble, as though therby they well prouided for the preseruacion of the common weale: and agayne, leste theyr vngracious act shoulde be the lesse sinfull, they coulour their impietie: supposing they had now found out matter to stiere and prouoke al the people likewise, openly and by the lawe, to put Iesus to death, as a hurtefull man to the whole nacyon of the Iewes: neyther neded they (as they thought) any fault or any new cause to lay to hys charge. Iesus therfore,

from whom nothyng was hid, although the rumoure of the people did not aduertise him of the Phariseis and priestes pretended malyce, shewyng him|selfe a very man, al y<sup>e</sup> while he was in Iury came not abrode, leste he should increase their fury. But he conueied himselfe a farre of, from the bondes of the cite of Ierusalem, the killer of Prophetes, & went to the cite of Ephra|im: wherunto the deserte was nye, signifying by that dede, that the wicked lewes should forgoe their Synagogue: and a newe people (that should not sticke to the vnfrutefull workes of Moses lawe, but to the fayth of the gos|pell) should be gathered together, and a churche made of them: whiche peo|ple should also (as the significacion of the Hebrue woorde betokeneth) grow of a small beginnyng into an exceedyng great thing: for Ephraim, to the He|brues, signifieth encreasing. Iesus therfore tarried here with his fewe dis|ciples, whiche though they were woefully afearde of themselves also, yet durst they not forsake their Lorde.

[ The texte.] And the Iewes E•ster was nye at hande, and many went out of the countrey vp to Ieru|salem before the easter, to purifie themselves. Then sought they for Iesus, and spake among themselves as they stode in the temple: what thinke ye, seying he cummeth not to the feast day? The hye priestes and Phariseis had geuen a commaundement that if any man knewe where he were, he should shewe it, that they myght take hym.

Now the very time was come, sothly apoynted of the father, when Christ should be offered vp in sacrifice for the saluacion of mankinde. For that most religiose day of the Iewes was at hande, which they call phase, that is to we•e, a passing ouer: (in English Easter) by that name calling to their remē|braunce that dede, which was, that long before y<sup>e</sup> tyme the blood of a lambe stricken on the postes, did saue the Hebrues from the sworde of the Aungell that kylled the Egypcians: and those only houses passed ouer that had their postes marked with the lambes blood. Now therfore before the feast which was verie nie, many went out of diuerse coastes of Palestine to Ierusalem, there being purified with ceremonies of their law, to solemnise y<sup>e</sup> most holy feast. And to let vs know that nothing is more vnreligiouse than Iewish religion, which consisteth in visible thinges: & sith also y<sup>e</sup> while they take great hede with much vaine deuociō leste they ouerslip any thing that was prescrib'd them of Moses, or that was added to by the Phariseis: they be not loth to doe that thing on the moste sacred daye, whiche is of al thinges most wielked, that is to wete, to shead y<sup>e</sup> blood of an innocent mā. Therefore, whē there was a great throng of people together, & many of thē knewe Iesus, whose maner was to be present at suche feastes, they wondered y<sup>t</sup> he was not there present: and standing in the temple, they talked one to an other what should be the cause that contrary to his customable maner, Iesus was absent frō so so|lemne & high a feast. From which solemnitie would not he yet altogether ab|sent himselfe, but to

thentente he myght come more loked for, he deferred his cumming vntill such time as he thought best. Furthermore the bishops and Phariseis suspecting him sumwhere to hide himselfe for feare, they trauey|led & gaue a commaudemēt yea with an autoritie also, that if any mā knew where he were in secrete, that they should shew it that he might be apprehē|ded. With these approued holy customes, the bishops and Phariseis, that were guides & maisters of religion, prepared themselves to the feastful day, but in the meane while they vnwares procured the saluacion of the worlde.

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¶ The .xii. Chapter.

[ The texte.] Then Iesus sixe dayes before Easter, came to Bethanie, where Lazarus had been dead whom he raysted from death. There they made him a supper, and Martha serued, but Lazalrus was one of them that sate at the table with hym.

**I** Esus therfore knowyng that they had concluded vpon his death, and that the tyme also was nigh, when as he had determined willingly to be offred in sacrifice, an vn|spotted lambe for the saluaciō of the worlde, he would no longer kepe hymselfe in secrete, but as one offreyng hymselfe to be a sacrifice, the seuenth daye before the feast of Easter, in whiche daye the Iewes were wount at a solemne supper, as it were, to •aste before hand the pascall lambe, he retourned againe to Bethania: both to call to remembraunce the lately doen miracle, and also to impriente the hope of the resurreccion in the myndes of his disciples, whom he knewe should be with his death excedyngly troubled in mynde: For there dwelt Lazarus whom he had a fewe dayes before raysted from death to lyfe. And the place was more notable for beeyng nigh to Ierusalem. There therfore a supper was made readie for Iesus. Martha serued him at supper: But Lazarus was one of the numbre that sate at supper with him, to make it more certain to them all, that it was no vision nor gost whiche lately was seen to goe out of the graue home to his house, forasmuche as he had nowe liued after his death many dayes, and had also, both commoned and eaten with other.

[ The texte.] Then toke Mary a pounce of oyntmente, called Nardus, perfite and precious, and anoynted Iesus feete, and wiped his feete with hir heare, and the house was filled with the odour of the oyntment.

There did Mary, (who with a siguler loue, loued the Lorde Iesus ar|dently,) come to the feast, as wel for many other causes, as for the late bene|fite

shewed vpon her brother: and shedde vpon Iesus head sitting at the table, a great quantitie of very precious oyntmente, whiche was made of the beste kynde of Nardus, to the mountenaunce of a pounce: Insomuche that the whole house was filled with the sauour of the oyntmente. And yet was the womans (suche loue as hath not been heard) not herewith content, but anointed his fete with oyntmente, and washed them with teares, and wiped them with her heer: not that she thought Iesus did delite in suche delicacies, whose moderate sobrietie she knew, but great feruencie of loue caused her doe as her minde gaue her, without stay of herselfe: for truly she knew not nor considered what she did: but yet through doing honor, she gaue aduertisemēt before hand of Iesus death & buriall, & was a figure of the church, whiche should embrace with godly honor, the lord whom the Synagogue despised.

[ The text:] Than sayed one of the disciples, euen Iudas Iscariot Symons sonne, which afterward betraied him, why was not this oyntmente solde for thre hundred pence & geuen to the poore? This he sayed not that he cared for the poore, but because he was a thefe, and had the bagge, and bare that whiche was geuen.

The disciples thought much at the bestowing of this oyntmente as a thing

wastfully spent, but specially Iudas Iscariot was moued withall: to whom as to the wurst of them al, the purse was committed, to thintent that the wurst man should be the disposer & laier out of the naughtiest thyng: he was wonte, as the maner of thē that hath the handelyng of money is, which is common to many, to steale priuily somewhat therof to himselfe: not with a single pure minde depending of the maistership & autoritie that Iesus had ouer him, but euen than making prouision for himselfe, wherwith he might liue, after he were departed out of Iesus felowship. He therefore, repining against Mary sayed: to what purpose is it to loose so precious a thing? For neither is our Lord & maister delighted in suche nyce thinges, neither is this sumptuousnes seming for our feast. And in case this woman had been determined to bestowe so precious a thing, when it had been geuen, it might haue been solde and the price therof geuen to the poore. This (ye wote well) had been more godly and more seming for our maister and vs too. Albeit in dede the other Apostles also did speake these thynges of a simplicitie, and mente none euill therein, yet had Iudas a farre vnlike mynde, though his woordes were like vnto theirs: for he had no care of the poore mens cause, but he kept the purse: and the thing whiche frendes sente of their free good will, dyd he full vniustly kepe, & therof priuily stole somewhat, euen than shewyng some profe of hymselfe, howe vnfit he is for

the ministracion of Gods woorde, whose mynde the inordinate desire of money doth possesse.

[ The texte.] Than sayed Iesus, let her alone: against the daye of my burying hath she kept this: for the poore alwayes shall ye haue with you, but me haue ye not alwaye. Muche people of the Iewes therfore had knowledge that he was there. And they came, not for Iesus sake onely, but that they might see Lazarus also whom he raised from death: but the hye priestes helde a counsell that they myght put Lazarus to death also, because that for his sake many of the Iewes went away, and beleued on Christe.

But Iesus did so apease his disciples murmuryng, that yet he did not openly disclose the malice of Iudas, & in suche wise he toke Maries part, that he signified, howe of his owne voluntarie wil, he should dye. For our Lord Iesus most coueted to haue all folke induced to beleue: not that by compulsion of man, but by his owne good aduisement, he should suffre death for the saluaciō of man, euen as he would and when he would. Grudge ye not (sayleth he) at this womans obsequiousnesse & benefite towardes me. This coste is not lost, but this honor is doen and bestowed against the time of my burylyng, which honor this woman doth now preuenting the thing, for than shall there lacke wherwith to anoynte. You do iudge well of me, that beyng aliue I haue alwaie refused suche plesante thinges, yet I will that my death and burial be cumly and honorable: doe not haue enuy at this my honor, which is bestowed on me, that shall shortly departe hence.

Ye shall haue alway with you ready at your hand, great plenty of these com|mon sorte of poore men, whose nede ye maye succour: ye shall haue me but a while. And because many of Ierusalem came much to Bethania by reason of the nynesse, and bycause of Lazarus, in that he was a notable & a tyche man, and therby knowen to many, (but yet was he the more knowen through the fame of the late doen miracle:) it was not vnknowne abroad that Iesus was at Bethania. And an on verie many came thither out of the citie thicke and threfolde, partely to see Iesus (whose fame and renowne, the myracle that

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was so notable, dyd muche encrease,) partly also they came to see Lazarus, whom they hearde to be raysed from death to lyfe. The curiositie that is na|turally geuen to man, caused them thus to doe. Moreouer, enuy and despite against Iesus had so blinded the myndes of the priestes and the Phariseis, that it did not suffice their malice to put Iesus to death, but they fel in deuce also howe to make Lazarus away, against whom they could lay



no colour or likelyhood of any fault. They had cast out of theyr Synagogue y<sup>e</sup> blinde man, because he did boldly defende Iesus glory among thē, nowe their enuy was growen to suche malice, that they were in mynde to kyll Lazarus, a mā of great estimacion and power, of whom they were neuer by any woorde or dede prouoked and offended, and against whom they could not imagine any thing: and kill him would they for nothing els, but because many Iewes being moued with so manifest a myracle, did fall awaye from the Phariseis conspiracie, and beleued in Iesus.

[ The texte.] On the nexte daye muche people that were come to the feast, when they heard that Ie|sus should come to Ierusalem, toke branches of palme trees and went forth to mete him and cried Hosanna: blissed is he that in the name of the Lorde cummeth kyng of Israel. And Ie|sus got a yong asse, and sat thereon as it is written: feare not daughter of Sion, beholde thy kyng cummeth sitting on an asses coite.

But the daye folowyng when as a great route of men (which were assem|bled at Ierusalē because of the feastfull day,) had knowledge that he would leaue Bethania and come to Ierusalem, to doe him honor came they to mete him with branches cut of from the palme trees, wherwith they strawed the waie that he should goe by. For of this tree were theyr garlandes made that gate victorie, and it was a tree perteyning to triumphes, alwaie grene, long and hye, hard to be climed vpon: but of a pleasante swete frute, and by a cer|tayne peculiar power of nature it riseth vp againste the weight and burden that is layed vpon it. And that saying whiche is written in the Psalmes, O|sanna, prayse and honor be to him that being looked for of vs, cummeth in the name of the Lorde, was cried vp aloud, like as the people is wonte to pul|blishe and witnes a common ioy. Iesus also (euer before this tyme bearyng a full lowe sayle, and a contemner of worldly glory,) was than contente to come to Ierusalē with a newe solemne portely shewe. For after he had got|ten vnto him an asse, he rode vpō her, wheras before he was wount to walke his iourneyes on foote, partly to teache his howe vaine is the honor of this worlde, partly to ratifie that whiche Esay prophecied of him, for it is writ|ten. Feare not daughter of Sion, beholde thy kyng cummeth to thee, meke & gentle, sitting vpon the colte of an asse. Suche a pompe certainly becummeth well the kyng of the spirituall Ierusalem, whiche is the church.

[ The texte.] ¶¶These thinges vnderstode not his disciples at the first, but whan Iesus was glorified, then remembred they that suche thynges were written of hym, and that suche thynges they had doen vnto him. The people that was with him when he called Lazarus out of his graue, and raysed him from death, bare recorde. Therefore mette him the people also because they hearde that he had doen suche a miracle.

The apostles verily at that season vnderstode not these thinges, supposyng thē to be doen by casualtie, but after that Iesus through death, through his resurreccion, & by sending downe the holy gost was glorified, than cōferring the thing that was doen w<sup>t</sup> the wordes of y<sup>e</sup> Prophetes, they wel perceiued, that the wordes whiche the people cried out a loude, & also the thing that he

thus cummyng did, was written of hym. For there were some whiche looked for suche a kyng as worldly kinges be. Christes pleasure was to haue those mens expectacion decided, declaring that the kyngdome of the ghospell doeth not consist and stande in the aide and defenses of this worlde, but in mekenes, and heauenly doctryne. This great and notable affeccion that was in the people, came of those mens stirryng and prouocacion, which had of late been presente a litle before at Bethania, when the Lord raysed Lazarus out of his graue, and so they made relacion of that thyng whiche they sawe with theyr iyes, to other. And therof came it that suche a preace of people came foorth to mete Iesus, because they had learned of them that sawe it, how that this wonderous miracle, suche one as had neuer been hearde of since the beginnyng of the worlde, was wrought by hym. And accordyng as the thyng broughte with it in open appa|raunce, a certain godly power, so had he suche honour geuen vnto him, as was neuer geuen to any prophete.

[ The texte.] The pharisees therfore sayed among themselues: perceyue ye howe we preuayle nothyng? Beholde al the whole world goeth after him. There were certayne Grekes amonges them that came to wurship at the feast, thesame came therfore to Philip (whiche was of Bethsaida a citie in Galile) and desired him saying: Sir we woulde faine see Iesus. Philip came and tolde Andrewe. And agayne Andrewe and Philip tolde Iesus.

That thing droue the myndes of the priestes and phariseis almost into despe|racion: neyther do they repent them of theyr wicked enterprise, but there was a spitefull mutter yng among them, and they sayed: ye perceiue that with all our crafty policies and deuices against him, we go nothyng forwarde in oure pur|pose, but y<sup>e</sup> more we do resist, the more doeth his autoritie florishe, & the more ear|nestly doeth the people fauour hym. Before this he had but fewe disciples, belholde now the whole world falleth from vs to hym, in somuche that now it is sumwhat daungerous for vs, openly to arest him. The vngraciouse phariseis had this comunicacion, to thintent thei might thereby stirre and prouoke eche one another to set on, and sodainly to come vpon the lord Iesus, with more suc|cour and greater guiles: wherfore thei did not atchieue and accomlishe this mischieuous acte, before they had the graund consent of the Phariseis, the

scriibes, the priestes and the auncient rewlars, the people also (as in dede theyr mynde is vnconstant) beyng inflamed with thesame fury and wicked mynde, yea and with Pilate the viceroyes auctoritie: neyther yet withoute deceytfull craft brought in withall by Iudas the traytour. The people notwithstanding did that tyme so fauour Iesus, that the Gentiles also whiche for religion sake came to Ierusalem there to praye, muche desired to see Iesus. The reuerence of that temple was so great, that out of farre countreies many went thither of deuocion to serue god, and for religion sake. Uerily from that tyme, a certayne likelyhood of a thyng to be, was shewed, that is to wit, that the Gentiles being before Idolaters, should haue recourse & come to be of Christes church (wher|of that temple at Ierusalem bare the figure) and should louingly embrace Ie|sus with due religion, whome the Phariseis reiected. These folke therfore belyng very desirous to see Iesus, of whom they had heard so wonderful thinges, yet they were bashefull, and with shamefastnesse letted to approche vnto hym: for in dede they coueted not only as he passed by lightly to se him in the throng, but also to salute him, and to heare hym speake nere hande: these persones, I saye, do come to Philip, to whom (by reason of nighnesse of countrey, for he was borne in Bethsaida a citie in Galilee of the Gentiles) they were knowen: and

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their cummyng to hym was, that he would make them waye into Iesus. For they gaue knowledge that they were very desirous to se Iesus. Philip brake the matter to Andrewe, they being cōpanions of one citie. For Andrewe was of a greater auctoritie with the lorde, because he was fyrst of all called. They both therfore wente to Iesus, and declared vnto him that certayne folke there was, not Iewes, but Gentiles, whiche out of measure desyred to se him, if he woulde vouchesafe to admitte them.

[ The texte.] And Iesus aunswered them, saying: The houre is come that the sonne of manne must be glorified. Uerely, verely, I saye vnto you, excepte the wheate corne fall into the grounde and dye, it bideth alone: If it dye it bryngeth furth muche fruite. He that loueth his lyfe shall de|stroye it, and he that hateth his lyfe in this world, shall kepe it vnto lyfe eternall.

But when Iesus was certified by his disciples that the heathen also longed to see him, when as so leudly he was contemned of the Phariseis, and priestes, vpon this occasion he began to open his death to his disciples, and what great fruite it should bring, not onely to the Iewes, but to al the world: for because in like maner as the miracle of raysing vp Lazarus, alone did drawe and prouoke not onely many Iewes, but also Gentiles to his loue: so shoulde his death and resurreccion moue and drawe all the countreyes of the whole

worlde: Than Ie|sus gaue auns|wer to his disciples that shewed him the godly minde and affec|cion of the heathen, and sayed: ye dyd heare the Iewes saie with a loude voice: blessed is he that cummeth in the name of the Lor|de. Ye see the Gentiles drawe to me with lyke desyre, and why? Because now the tyme is nygh, that whan the Phariseis beleueth that the sonne of man shall bee vtterlye extincte, than shall he bee most glorified with all nacions of the worlde. It is a newe kinde of glory, and by a newe waye must it be gotten. I beyng aliue, haue drawen •ewe to me: but when I am dead,<sup>\*</sup> my fame shalbe spred abrode, and drawe mo than my bo|dily presence hath doen. Ye be loth to heare of death, yet take that for moste sure, vnlesse the wheat corne be caste into the ground, and beyng buried there, dooe rotte and dye, it shall bring furth no fruite, but it only alone abideth safe: But if it be dead and lye buried in the ground, it sprouteth vp againe with muche gayne of fruite, yealdyng for one corne an hundreth, and nowe the corne stan|ding ioyfully vpon the ground, garnisheth the fieldes abrode in many places, and with a plenteous encrease enricheth the countreye. The thing that is com|modious to many is the more to be coueted, and the saluacion of many is to be redemed with the death of a fewe. So to bestowe life is no perisshement, but a|uaūtage, and this is not to loose the lyfe, but to kepe it. For the soule doeth not perishe whiche departeth from the bodye, nor the bodye dooeth not altogether go to destruccion, that in tyme to come shal liue more blessedlye, and be immor|tall. Therfore whosoever loueth his life in this worlde, whyle he euill kepeth it he loseth it. Contrary, whosoever hateth his life in this worlde, and for the fur|theraunce of the ghospel casteth it into perils, and betaketh it to death, he doeth not loose lyfe whiche he so bestoweth, but kepeth it: and for a mortall, a shorte, and a wretched lyfe, shal receyue at the time of resurreccion, an eternal and bles|sed lyfe. In lyke maner, he that kepeth the wheat corne looseth it, that euen els of it selfe would perishe, but he that soweth and burieth it in the ground, in con|clusion well saueth it, within a whyle after to receiue thesame agayne with a|uantage: whiche he thought he had loste,

[ The texte.] If any man minister vnto me, let him folowe me: and where I am, there shall also my minister be: if any minister vnto me, him will my father honour. Nowe is my soule troubled, and what shall I saye? Father deliuer me from this houre, but therfore came I vnto this houre. Father glorifie thy name.

There is therfore no cause why my death should trouble you: whiche death once shalbe folowed, to thintent that you, whiche shalbe folowers of death, may be partakers both of glory & immortalitie. I as the autour of the ghos|pels businesse, doe bestowe my life willingly for the saluacion of the world, and my fathers glory. You shall be ministers of the same businesse, reporting and publishing abrode through the whole world with your

preaching, those thinges that I haue both wrought and taught. Thesame thing that the Bylshoppes and Phariseis doe now with great craft devise against me, shal the wicked execute vpon you, whiche vngraciously persones loueth the worlde more than God: and whiles full folishly they kepe this life, they loose euerlasting life, and cast themselves headlong into euerlasting death. If one professe himselfe my disciple or minister, it behoueth thesame to folowe me theyr maister and Lord. For it is mete that the seruaunt be not pulled away from his Lord, neither in prosperouse thinges nor aduersant. Whom I haue partakers and companiōs in afflictious and aduersitie, them will not I discontinue from the felowshyp of felicitie: but wheresoeuer I become, there shall also my seruaunt be. And though the worlde reiecte me neuer so muche, yet shall my father enhaunce me to glory. And in case any manne behaue hymselfe as a faithfull seruaunt to me, hym (in recompence of transitorie harmes, and for ignominie wherewith he liueth in rebuke among men) my father shal bewtifie and honour with eternall felicitie, & true glory. For my father shall acknowledge not me only, but the ministers also of his only sonne, and shall vouche safe like reward vpon thē, whom he hath knowen to suffre suche like thinges as his sayed sonne did suffre: Affliccion had here, hath of trueth his anguyshe and paine, by reason of the infirmitie of mans body. But the saluacion of many well considered, the felicitie of euerlasting life well powdered, whiche are redemed and recouered with a short torment, ought to conuince this quiering feare of mans nature. And if in time to come, ye feele that nature irketh and repineth against the dreadful tormentes and deathes, wherewith ye be menaced and threatned, doe not vtterly sterte awaye as men discomfited & clearly ouercome, but let valiantues of mynde alwaye depending of the father of heauens ayde, vanquish in you the feblenes and cowardnesse of mans nature. But euen nowe also I fele myne owne soule troubled in my selfe, because the daye of my death is nye. I see a sore greuous tempest imminent and hang ouer me. What shall I saye, or whither shall I turne me? shall I yelde to the infirmitie of the body, which abhorreth death? Shal I flee to the succours of the worlde? or shall I for the loue of mine owne life neglect the life of the whole worlde? no not so. I will accommodate and applye my selfe to my fathers will. My naturall infirmitie, beyng sore incumbred with the horriblenesse of death, shall say vnto him: Father, if it may be, kepe me safe from this instant perill of death. But charitie, whiche muche desireth mans saluacion, furthwith putteth to this saying: Yet rather for all that (sayeth she) (in case it be fit and expedient so to be) let the coueted death come, when as after the will of the spirite, whiche doeth no where disagree with thyne, I haue

willingly and wittingly offered my selfe to death. Nowe bryng thou it to passe, that my death and resurreccion maye cause thy name to be notable

and famous in all countreys of the worlde, that when thou art once knowne, the people honoring thee, may attayne to eternall saluacion.

[ The texte.] Then came a voyce from heauen, saying: I haue both glorified it, and will glorifie it againe. The people therefore that stode by and heard it, sayed that it thundred: other sayed an angell spake to hym. Iesus answered, and sayed. This voice came not because of me, but for your sakes. Nowe is the iudgemente of this worlde, nowe shall the prince of this worlde be cast out. And I if I were lifte vp from the earth, will drawe all men vnto me. This he sayed signifying what death he should dye.

After our Lord Iesus had thus prayed, with his eyes lift vp into heauen, the voice of the father came from heauen saying: I haue glorified my name, and will after this more excellently set it forth. For already his name through so many miracles was waxed great and much knowne among men by his sonne, but most chiefly by raising Lazarus from death to lyfe. And soone after would he augment the glory of his name in all y<sup>e</sup> nacions of the worlde by the crosse, by the resurreccion, and by the ascendyng vp into heauen, by sending downe of the holy ghost, and by the preaching of his Apostles. Moreouer the route of people whiche stode not farre off, when they heard the voice that came downe from heauen, because they toke litle hede, neyther was it euident to them vnto whom that voice did appartayne, that company of people (I say) agreed not in their opinions of the thyng. For some did interpretate the voice that they thought they heard to be a thūder, for the voice came out of the cloudes. Some againe did interpretate the thyng more fauourably, saying some angell did speake vnto hym. But Iesus to make them take more hede, & also to put away from him all suspicion of prayse, sayeth: this voice which is neither noise of thunders nor voice of angell, but the voice of my father which hath heard my prayers, came not for me who knowe in my selfe my fathers minde, but it is come for you, that ye maye vnderstand that my father & I doe agre, and that whatsoever I doe, he being the authour, I doe it for your saluacion sake. You haue hearde what my father hath promysed as touching my death. Nowe shortly must Satan be wrestled withal for good & all, who is the prince or rather tiranne of this world, & through sinne hath hitherto kept all thē in death, which loue this world. Nowe is the cause of the whole world drawen into iudgemente, but falshood beyng reprobued, trueth shall come to light: And whiles the prince of the world, the authour of death, thinketh himselfe a conquerour, he shall through death be put from his tyranny. For all men shalbe pardoned theyr sinnes through faythe of the gospels. Sinne once takē away, the tirantes force & strength is qualled, who is valiant & mighty in no other weapon saue sinne onely. And as he that shall thinke himselfe to haue the victory shal sodainly be expelled his kingdom: so I that shalbe thought vtterly made away, after I be lifted vp frō the earth, wil drawe all thinges on euery side vnto me, of right chalengyng that thyng vnto me, which hitherto he hath kept in possession by tyrāny. Furthermore in that Christe sayed: When I

shalbe lift vp from the earth (because the saying was doubtfull, & yet right fitte to expresse y<sup>e</sup> thing,) he would signifie what kinde of death he should dye. For they that are hanged vp vpon a crosse, hang vp on hye that all men may see thē a farre of: And he gaue them withall a priuey warning of the old story, which sheweth that a brasen serpent beyng a filgure

of Christe, and set vp vpon a hie pole, did geue to all them that behelde it, though it were a farre of, presente helpe against the mortall woundes of serpentes.

[ The texte.] The people answered hym. We haue heard out of the lawe that Christe bideth euer, and howe sayest thou, the sonne of man must be lift vp? who is that sōne of man? Then Iesus sayd vnto them: yet a litle while is the light with you. Walke while ye haue light, leste the darknes come on you. He that walketh also in the darke, wo•eth not whither he goeth: while ye haue light, beleue on the light, that ye may be the children of the lyght.

And yet were there some in that assembly of people, which did coniecte (because of the forespeakyng of death) that he had spoken of the tormente of the crosse. And therupon they stode in argument, that he was not Messias which published that himselfe should dye: whereas scripture geueth to Messias, power, and a kyngdome eternall. For thus writeth Daniel: His power is an euerlasting power, which shal not be taken away: and his kingdome shal remaine for euer. And again Micheas the Prophete speaketh thus: His outgoynge hath been from the beginning, and from euerlasting. Also Esai sayeth: And there shalbe no ende of his peace. Yea and moreouer the prophecie of the psalmes doeth promise hym a perpetuall priesthood, saying: Thou art a priest for euer after the order of Melchisedeck. Than say they therfore: We knowe by the lawe, that when Messias shall come, he shall abyde & continue for euer. What meaneth it therfore that thou sayest, it shall come to passe that the sonne of man shall be lift vp from the earth? but and if to be lift vp from the earth be to dye, and yf thou wilt haue the sonne of man (so often as thou speakest of him) to be taken for thee thy selfe, eyther shalt thou not dye, or els that sonne of man is not Messias, if the prophecie saye trueth.

Well, because these sayinges were spoken of malice: Iesus made no aun|swere to them. Uerely, he myght haue aunswered that he was not only man, but also God, & that he should of trueth die, as concerning his natural mans body, but yet so that it should so one rise againe, nor yet should that death let the perpetuitie of his kingdome, because it should not be worldly, but a spil|rituall kyngdome. But neyther did they vnderstande these



misteries, nor yet was there oportunitie to declare them openly. He doeth onely councell them that (setting aparte all blyndenesses of harte) they would cease theyr crying out on the trueth that was come to light, specially seyng that it should with|in a while be taken awaye. Not that the light of the ghospell should euer be throughly abolished, but that they should not after this heare of his owne mouthe his doctrine, nor see hym worke any myracles, whiche myght geue them sight to see theyr folly, and repente them of it: yet a lytle while (sayeth he) is the lyght with you. Wherefore, while ye haue this lyght, walke ye, and amende sith there is good cause, leste the lyght being sodainly taken awaye, darke night come on you, and than ye desyre all in vayne, the thing that is talken from you, which now being offered vnto you, ye doe contemne. Whoso foloweth the blinde affecciions of his owne minde, walketh in darkenesse, and knoweth not whither he goeth: and whiles he beleueth that he doeth wel and godly, he falleth into death. I am the lyght of the worlde: whoso beleueth in me, shall not erre or swarue from the trueth. The children of darkenesse flyeth from the light, while you therfore haue light, beleue on the light, that ye maye be seen the children of light. He that beleueth, seeth, whoso beleueth not, thesame hauyng syght, is blinde.

[ The texte.]

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These thynges spake Iesus, and departed and hid hymselfe from them. But though he had doen so many miracles before them, yet beleued not they on him, that the saying of the Prophete Esaias might be fulfilled, whiche he spake: Lorde who shall beleue our saying? and to whom is the arme of the Lorde declared?

Iesus spake no more to them at that time, leste he should the more prouoke the fury of them, whom he knewe to be very prone vnto all mischief, but he went thence, and hidde himselfe from them, and so would he through his ab|sence and with silence assuage their cruell woodnes, and there withall admo|nishing vs by the way, that (according to his exaample) as often as we haue to doe with wilful persones, and that there is no hope to doe them good, we than ought to geue place for a time, leste not only we doe them no good at al, but also make other the wurse. For what is more to be lamented, than the myndes of those Iewes? For where as our Lorde Iesus, through so many, so cleare, and so woonderfull miracles wrought before their iyes, ought to haue brought them moste surely to haue beleued his sayinges, yet dyd they stande stifly in their vnbeliefe, no doubt but euen blinded with enuy, hatred, ambicion, auarice, and other vngraciouse concupiscence of the mynde. And eluen so Esai long ago dyd prophecie that some suche should be, saying: Lord who hath beleued our woordes, and to whom is the arme

of the Lord opened? Verily, therefore they did not see the power of God in Jesus his doynge, because being blinded with their malice, they did not beleue.

[ The texte.] Therefore coulde they not beleue, because that Esaias sayeth agayne. He hath blinded their eyes, and hath hardened theyr harte, that they should not see with theyr eyes, and lest they shoulde vnderstande with their harte, and shoulde be conuerted, and I shoulde heale them. Suche thinges sayed Esaias, when he sawe his glorye and spake of hym.

Yea and they did not beleue, because they would not caste away their naughtie desires. And this also did Esai speake of before: He hath (sayth Elsai) blinded their eyes, & hardened their hartes, that they should not see with their eyes, and vnderstand with their hartes, and should be conuerted, and I shoud heale them. For they seeyng did not see, and vnderstanding did not vn|derstand. And contrarye to their owne saluacion, they made all they could algaist him, at whose hand alone, saluaciō was to be hoped for. These thīges tolde Esai long ago, who beeyng spiritually inspired, sawe with the eyes of prophecie, the glory of the sonne of God, whiche (in tyme to come) he should haue being a very man. And he prophecied that he sawe, and the thing which he prophecied should be, haue we seen doen.

[ The texte.] Neuerthelesse among the chiefe rulers also, many beleued on him, but (because of the Phal|riseis) they would not be knowen of it, lest they should be excommunicate, for they loued the prayse of men, more then the prayse of God.

Yet for al this, these mens vnbelefe did not exclude the saluaciō of other that did beleue: for many gaue faith to Iesus, not only of y<sup>e</sup>vulgar people, but of the nobles also. But neuerthelesse, the men of wurship durst not confesse the faith openly, for feare of the Phariseis, whiche had made a decre, y<sup>t</sup> whosoleuer did confesse himselfe to be a disciple of Iesus, should be excōmunicate & thrust out of y<sup>e</sup> Synagogue. Ouer this, those whiche haue preeminēce in the worlde, ignominie irketh them much. For as yet theyr faith was not stable & perfite, but notwithstanding that, it was for that time, a good beginning of an euāgelicall minde, to thinke well of Iesus: though feare & shamefastnesse letted thē to shewe it furth. Enuy stopped some, couetousnes letted other, &

othersome did ambicion hinder, why they did not with an whole harte

cleaue to Christ, for whose sake all thynges are to be contemned. But because the holye ghoste, whiche corroborateth a man towards the ghospell, was not yet geuen: many beleued fearfully, as yet setting more by mans glorie than Goddes. To be hiely placed in the synagoge was honorable among men, but to be reiecte out of the wicked mens synagoge for Christes sake, is honour & prayse before God. But feare and infirmitie in men that be of nature weake, soone obtaineth forgeuenesse. Howbeit, those whiche were so blynded with euill desyres, that with a wicked conscience they spake agaynst Christe, turned awaye the people from him, layed snares for hym, and ouer that craftely sought his death, it is nedefull (I saye) that those perishe, because they would not bee saued.

[ The texte.] Iesus cried and sayed: he that beleueth on me, beleueth not on me, but on hym that sent me: and he that seeth me, seeth hym that sent me. I am come a light into the world, that whosoever beleueth on me, shoulde not abide in darkenesse.

Another tyme agayne, Iesus goyng abrode in the sight of the Iewes, now when their fury ought to haue been well appeased, the more to moue them all to beleue, and to leaue them no excuse at al that through theyr owne wilful mallice would perishe, declaryng what great profite should come to them that beleued, and how great destruccion to them that did persiste in theyr vnbeliefe, Iesus (I saye) cryed and sayd: all you do professe that ye beleue on God. But forasmuche than as I am come from god, nor saye or do any thyng, vnlesse he belyng the auctour, whosoever beleueth on me, beleueth not on me, y<sup>t</sup> do nothing of my self, but on him that sent me into the worlde. The worlde is full of darkenesse, of errour and sinnes. And therefore dyd I descend into the world from my father, that is the fountayne of al light, as a beame from the sūne: that errors beyng remoued, and synnes taken awaye, I should be the lighte of the worlde. Truely by faythe are the iyes of the blynde opened, that they maye see lighte, and no more fall in darkenesse. All my doctrine, miracles, and what thyng soeuer I haue doen or shall do, to this hath respecte, that he whiche beleueth on me, and putteth his whole affiaunce in me, doeth not abyde in darkenesse: but beyng lightned with knowledge of trueth, and poured from al sinnes of their old lyfe, maye through leadyng of the light, and by godlinesse of the ghospel, procede to euerlastyng lyfe.

[ The texte.] And if any man heare my wordes and beleue not, I iudge hym not: for I came not to iudge the worlde, but to saue the world. He that refuseth me, & receyueh not my wordes, hath one that iudgeth him. The worde that I haue spoken, thesame shal iudge him in the last daye.

But if a man heare my wordes and obey them not, that hearing doeth so not profite him, that for his vnbelefe he shal haue a more sory ende: not that I

shall iudge him. For I came not to condemne the worlde for the sinnefull enormities therof, but to saue it, beyng once purged by fayth. But neyther yet shall y<sup>t</sup> man escape terrible iudgemente, whiche when he hath hearde my woordes, casteth thē awaye and contemneth thē. Uerily at this present, I omitte nothyng, wher|by I may drawe al folke to eternal saluaciō, nor any man shal be loste through my faulte. But whosoeuer shall contemne saluacion, when it is offred hym, this selfe sayed woorde whiche I now speake, shall condemne hym: and shall in the laste daye rebuke him, because he did perishe through his owne wilfull mallice. I (for my parte) haue inuited menne with promising them rewardes, I

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haue feared them by threatnyng them with punishementes, I haue allured thē with benefites, I haue prouoked them with miracles: I repell no bodye from saluacion, I set open a ready waye for euery man and woman to life. What ex|cuse therfore in the laste daye shall he pretende, that beyng so many wayes pro|uoked to belefe, doeth continue still in his blindnesse?

[ The texte.] For I haue not spoken of my selfe, but the father whiche sent me, he gaue me a commaū|dement what I should saye, and what I shoulde speake. And I knowe that his commaun|dement is lyfe euerlastyng: whatsoeuer I speake therfore, euen as the father bad me so I speake.

If ye be wurshippers of God (as ye thinke your selues to be) in case ye haue the lawe in reuerence, ye cannot contemne my woordes. For I do not speake of myne owne heade, as they be woont to do, whiche dooe feine what they liste to theyr owne prayse and aduantage, nor I do not teache thynges repugnaunte to the law, but I do perfourme in dede, those thynges whiche the lawe did sha|dow in figures, and prophecied should come. Futhermore, my father who is y<sup>e</sup> auctour of the lawe, and from whom I came hither, hath prescribed me what I shall saye and do. Therfore consideryng that I do obeye his commaundemen|tes in all thynges, how can ye honour hym, when as ye do cōtemne his ambas|sador? And truely, the thing whiche he hath geuen me in commaundement, he hath onely commaunded it of loue towards you, that you throughe beleuyng the thinges, whiche I shewe vnto you, maye obtayne euerlastyng lyfe. Lyke as my father thirsteth the saluacion of all, and seketh no mans damnacion: so ve|rely do I desyre to haue all saued, and wyll suffre none to perishe, as muche as in me lyeth verily. Wherefore because I am well assured, that whatsoeuer he hath willed me to saye, doeth perteyne to your saluacion, therefore doe I leaue naught vnspoken that he hath assigned me to saye vnto you. As touchyng this good will of God the father towards you, and myne also, which throughly algreeth with my fathers wil and minde, see there be no defaulte on your

behalf, wilfully sekyng your owne damnacion, when as ye maie attaine to eternal saluacion.

The .xiii. Chapter.

[ The texte.] Before the feast of Easter, when Iesus knewe that his houre was come that he should departe out of this worlde vnto the father, when he loued his whiche were in the worlde, vnto the ende he loued them.

**O**ur Lorde Iesus, didde with these kynde of woordes, exhort<sup>e</sup> y<sup>e</sup> wicked people to prouide for theyr owne saluaciō, and to leaue their vngracious purpose, consideryng he had leaſte nothyng vnassayed, whereby they might be recouered and brought to a better minde and emendmente. Nowe then was no more a doe, but to enſtructe his diſciples (whom he had ſpeciall<sup>y</sup>e choſen, whome he ſhould ſhortely leaue behinde him, and whome he knewe would be muche diſcoumfited with the deathe of theyr maſter) againſt the ſtorme that was imminente and nye at hand, and thoroughly to pull

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out of theyr myndes thoſe Peſtilences whiche corrupteth the ſinceritie of the ghospell, that is to ſaye, enuie, hatred, pride, ambicion, and graffe in them affec<sup>t</sup>ions contrary to theſe, declaryng therein the tokens of perfite charitie, whoſe example and ſteppes they ſhould folow in louing eche other mutually, ſhewing alſo the mannier of ſuche mekenesse and humilitie as hath not been hearde of, wherby one ſhoulde preuente an other ſembleably with mutuall benefites. Therfore the daye before Eaſter whiche the Hebrues (as was ſayed before) did call Phaſe, that is to ſaye, a paſſeouer, forasmuche as oure Lorde Ieſus from whom nothyng was hid, knewe the tyme nowe to bee at hande, when as hymſelfe, aunſweryng to the name of that feaſtefull daye, ſhoulde paſſe out of this worlde, and go agayn to his father, from whēce he came: ſeyng he had alwaies loued his Apoſtles, whom he had ſpeciall<sup>y</sup>e choſē to hymſelfe as his familiares and frendes, whiche ſhoulde not yet depart out of the worlde, but ſhoulde haue a great and long battayle with the world, he didde declare his continuall loue and charitie towardses them. Neyther the ſtorme of his death, beeyng nowe at hande, did put awaye the zele and affeccion whiche he bare towardses them, but at his veray departyng from them, he did ſpeciall<sup>y</sup>e ſhewe tokens of a certayne rare loue, not that he had fayntly loued them before, but becauſe thoſe thinges whiche he ſhoulde printe into theyr myndes, at his goyng from them, mighte more diepely remayne in memorie.

[ The texte.] ¶ And when supper was ended, after that the deuill had put in the harte of Iudas Iscarioth Simons sonne to betraye hym, Iesus knowyng that the father had geuen al thynges into his handes, and that he was come from God, and went to God, he rose from supper and layed aside his vpper garmentes, & when he had taken a towell, he girded hymselfe. After that he powred water into a basin, and began to washe the disciples feete, and to wyepe them with the towell wherwith he was girded.

Therefore after that laste and mysticall supper was prepared, in the whiche the holy memoriall of his body and bloude beeing geuen, he leaſte vnto vs by waye of couenaunte a continuall remembraunce of hymselfe, and purposed to make a league of frendeshyp that should neuer by any meanes dye betwene vs, although he knewe wel ynough that Iudas Iscarioth by the suggestion of the deuill, already went about to betraie him, that he might be taken of the Iewes: whiche mynde of Iudas, the pestilence of couetousnesse had so possessed, that he coude not be called backe from his vngraciouse wicked dede, for all the greate gentillesse and mildnesse of his maister towardes him: and seying Iesus knewe also that his father woulde suffer none of those thynges to perishe whiche he had deliuered him to kepe, and was well assured that hymselfe should shortelye go to his father, from whence he came, yet because he woulde vtterlye pull oute of his disciples mindes, all ambiciouse desire, he riseth from supper, meat being already set vpon the table, and laying asyde his vpper garmentes, whereby he might in euery condicion shewe the similitude of a seruaunte, he tooke a towell and girded hymself with it, furthwith he hymselfe powred water into the basen, and takyng vpon hym the moste vile and abiect office after the worldes estimacion, he began to washe his disciples feete. The Hebrues in dede did accustomably bestow this manier of seruice vpon their geastes and frēdes, but yet this thyng that Christe did was not onely an exaample of perfit humblenesse, but also had in it a figure of a mysticall meanyng: that is to saye, howe that they

whiche should prepare themselves to the office of preaching the ghospell, and would be partakers of y<sup>e</sup> table of the lord, ought to be moste pure from al earthlly affecciōs, notwithstanding none should attein this puritie, vnlesse our lord Iesus with his goodnesse should wipe awaye all the filthinesse of our infirmiltie, who onely was without all spot, and who also beyng veray man was after suche a sorte conuersaunt among men, that he trained forth the whole course of his life without any spot of carnalitie.

[ The texte.] Than came he to Simon Peter; and Peter sayed vnto him: Lord doest thou washe my feete? Iesus aunswered and sayed vnto hym: what I do; thou wotest nor now, but thou shalt knowe hereafter. Peter sayeth vnto hym: Thou shalt neuer washe my feete. Iesus aunswered hym: Yf I washe the not, thou hast no parte with me.

Therefore when the lorde of all thinges that are in heauen and earth, knowyng all thynges before, and hauyng al thynges geuen hym of his father, in his apparell beyng girded after a sorte of a seruaunt, naked and carrying the balsin, came to Symon Peter, and kneled before hym to washe his feete. Peter was horribly afearde at this rare and straunge exaumple of humilitie, on the one side knowledgyng his owne infirmitie, on the other syde consideryng y<sup>e</sup> maiestie of the Lorde, whiche he had somewhat perceyued by his myracles, and meruelouse doctryne, although he had not yet fully knownen hym to be god, nor as yet seene hym ryse agayne, neyther ascende into heauen, sitte on the ryghte hande of the father, nor wurshipped through the whole worlde, with godly honours: but this thyng beyng knownen after,<sup>\*</sup> did the more commend his exaumple of so notable humilitie. Peter therefore refusing to be washed of his maister vpon the selfsame consideraciō that Iohn baptiste was lothe to take vpon him to baptise Christe, sayed: Lord what a thyng is this whiche thou goest aboute? wilte thou washe my feete? I knowe who I am, and who thou arte: and furth|with to Peters refusall, Iesus aunswered. Suffer me to do that thyng whiche I do, for it is no trifle, nor doen in vain: thou doest not yet vnderstād what this thyng meaneth, but hereafter thou shalt. And than thou shalt wel perceyue the thyng whiche I do, to haue been nedefull for thee. Peter was not stayed with this manier of aunswer, because he vnderstoode it not, but made a further del|niall, saying: I will neuer suffer so great a man as thou arte, to washe suche an ones feete as I am. But our Lorde to put away this earnest refusal, although it came of loue, as it were, to dryue out one naile with another, by threatnynges forced Peter to cōsent,<sup>\*</sup> seing he was not otherwise easie to be taught as yet, sayyng: Peter, why doest thou stryue with me? If I washe thee not, thou canste not be partaker with me. Eyther thou shalte be washed, or thou shalt be remo|ued from the felowshyp of my boorde and league. He muste be pure and cleane, whom I will admit into my company. And Iesus spake this, not of washyng the fete of the bodye, but concernyng the folowyng of his so notable humilitie, and purenesse of mynde, whiche oughte to bee excellent in those persones that professe the doctrine of the gospell, and take vpon thē the cure of Christes flock.

[ The texte.] ¶ Symon Peter sayeth vnto hym: Lord not my feete onely, but also the handes and the heade. Iesus sayeth vnto hym: He that is washed, nedeth not saue to washe his feete, but is cleane euery whitte. And ye are cleane, but not all. For he knewe who it was that shoulde be|traye hym. Therefore he sayed, ye are not all cleane.



And although Peter that loued the Lorde feruently, vnderstode not than what Iesus sayinges meante, yet because it is greuouse to a louer to heare any mencion made of diuorcement or departure, as soone as he heard that he should be separate from the coumpanie of hym, whom he entierly loued, so daynly he became more vehemēt in admitting him to washe his feete, then he was before in refusing the same, and sayed. Lord rather then I would be put from thee, I doe not only suffre the to washe my feete (see yng it pleaseth the so to doe) but also my handes and my head. To this the Lord aunswered: he that is once washed, hath no nede to be washed again, for the rest of his body beyng cleane, there remayneth nothing to be washed, but his feete: which eftsones by treading on the ground, gathereth some filthinesse.

Truely our Lorde Iesus did signifie by this parable, that it is not sufficient for him that is a preacher of the gospell to haue that cōmon puritie which baptisme and the profession of Christes fayth geueth to al folkes, except his feete, that is to say, the affections of his minde, be often purged from all impuritie of this worlde, from the whiche neuerthelesse no man can be pure, vnlesse he study to washe awaye many tymes, through the mercy of Christe, the infection that he hath taken by the cumpanie of men.

Therefore (sayeth he) I will not washe againe the reste of your body but onely your feete, for ye be cleane: but not euery one of you. In this excepcion our Lord Iesus did touche the conscience of Iudas Iscarioth, for he knewe well inough who should betray him to the Iewes. The gentlenesse of Iesus was so great, that although he knewe him, yet would he not bewray him to other, nor reiecte him from hauyng his feete washed, neyther would he put him backe from his holy Supper, nor yet from the communion of his body and blood: he doeth only touche his conscience, who knewe himselfe wel ynough, that he might repent & emende himselfe, after he should perceiue that he was not vnknownen to the Lorde, whom he was determined to betray. Therefore was he the cause why Iesus sayd, verily ye are cleane, but not all.

[ The texte.] So after he had washed their feete, and receyued his clothes, and was set downe, he saied vnto them againe: Wote ye what I haue doen to you? ye call me maister and Lorde, and ye saye well, for so am I. If I then your Lorde & maister haue washed your feete, ye also ought to wash one an others feete. For I haue geuē you an example that you should doe as I haue doen to you. Verily verily I saye vnto you • the seruaunt is not greater then his maister, neyther the messenger greater then he that sent him. Yf ye vnderstand these thinges, happy are ye if ye doe them. I speake not of you al, I knowe whom I

haue chosē, but that the scripture may be fulfilled, he that cateth bread with me, hath lifte vp his hole against me. Nowe tell I you before it come, that when it is come to passe, ye might beleue that I am he.

When Iesus had finished this kinde of seruice towardes his twelue Apo|stles, he put on againe his garmentes, & sate downe to sup with them, but in the meane while he doeth once againe put into their myndes the example of lowelines which he had shewed thē, leste they should forget the thing which was necessary for thē, for he sayth: doe ye not vnderstād what is mēt by that I haue washed all your feete? ye call me maister & Lorde, and there is good cause why ye should so doe, for doubtlesse I am thesame that ye call me: and seyng I haue washed your feete, that am in very dede your maister & Lorde, you that are brethren and seruauntes together, shall muche lesse grudge eche

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one to serue an other continually. For I that am so farre aboue you, haue therefore geuē you this example,\* that you should not be lothe to doe the lyke among you that be felowes, whiche I haue doen to my disciples & seruauntes, and that one brother, should be ashamed to take vpon him the pryde of a tyraunt ouer his brother, and likewise a seruaunt ouer his companion, seyng I, that maye worthyly take vpon me the preeminence of this dignitie, haue humbled my selfe to washe your fete. Neyther is there cause why any manne should say, the thyng that I doe is to vyle, abiecte and seruile. The greater a man is, the more it behoueth him to humble himselfe. The pestilence of ambition doeth crepe in, euen emong euangelicall vertues. When ye shall doe myracles through my name, when ye shal prophecie, than ought ye chiefly to remember that thing whiche I haue doen this day vnto you: ye may not defend the autoritie of the gospel with high lookes, with pryde, nor with violence, by other meanes shall that be attayned. That thing verily cannot be denied, which is certainly knowē by naturall reason, that is to say, howe there is no seruaunte greater then his maister, nor the messenger that is sent to doe any other mans businesse, is greater then he that sendeth him: ye knowe me to be your maister, and hereafter ye shall knowe it better: ye are my messengers, and I am the authour of your Message. Therefore it were a shame for you to be puft vp with pryde, or to be fierce and cruel against the flocke that is committed vnto you, or also among your selves, considering ye haue found me so meke and curteous a Lord and maister. Because nowe ye vnderstande this, if ye doe it hereafter, ye shalbe blessed after my doctrine, which I so offten repeate vnto you, leste it should any waye be forgotten. But all you shall not obtayne this blessing. In dede I haue chosen you all to the honourable rounth and office of an apostle. But all you shall not aunswere to the

wor|thynesse of this office. Blessed shall they be which shall vse the Apostles office after myne example. But there is among you that shall so lytle folowe this myne example towarde his brethren and companions (with whom he hathe heretofore been felowe like) that he shall lift vp his head against me, whiche am so great a Lord and suche a maister. But it was long ago[n] prophecied in the Psalme,\* that this thing should be, where as it is thus sayed: he that shal eate my bread, shall lyfte vp his hele against me. I doe nowe shewe you be|fore it come to passe, that this thyng shall be, because when ye shall see that doen whiche scripture hath spoken of before, ye maye beleue that I am he of whom it hath prophecied, and that nothing is doen against me by chaunce or aduenture, but all this matter is moderate according to Gods determinaci|on. And like as he that followeth mine example is happy: so shal he be vn|happy (whosoever he be) that had rather folowe that trayters doing that myne. For he shall haue in time to come many folowers of his naughtynesse, which shall set more by money then by the glory of myne name: and pretending the honour of the Apostles name, shall traiterously misuse the office of an Apo|stle, and shall deface thapostles office.

[ The texte.] Uerily, verily, I saye vnto you: He that receyueth whomsoever I sende, receyueth me: and he that receyueth me, receyueth him that sent me.

But the greater the dignitie of this office is, so muche the greuouser is the faulte to abuse the honour of that profession thorowe playing the tray|tour: for this I tell you assuredly, whosoever receiue him that I send, re|ceiue

me, and whosoever receiue me, receiue hym that sente me: for as I being my fathers messenger, do nothyng but accordyng to his wil, so you that be my messengers and Apostles, yf you faythfullye put in execucion the thyng y<sup>t</sup> I haue commaunded you, shall bee so receiued of godlye folkes, as thoughe I spake in you: lyke as my father speaketh in me, who teache none other thyng but that whiche he hath limyted.

[ The texte.] ¶Whan Iesus had thus saied, he was troubled in the spirite and testified and saied: Uerely verely I saie vnto you, that one of you shall betraye me. Then the disciples loked one on an other, doubtyng of whom he spake, There was one of Iesus disciples, whiche leaned on him (euen he whome Iesus loued.) To him beckened Symon Peter therefore, that he should aske who it was, of whom he spake. He then when he leaued on Iesus brest saied vnto him: Lorde who is it? Iesus aunswered: He it is to whom I geue a soppe. And he

wette the breade and gaue it to Iudas as Iscarioth Simons sonne. And after the soppe, Satan entred into him.

When Iesus comfortyng his Apostles myndes had spoken these wordes, furth with, because he woulde make them the more afrayed to folowe the traytours exauple, and to the entente he woulde more vehementely prouoke the traytoure to amende, he was troubled in spirite as one greuously vexed for the destruccion of hym, whiche thorowe his owne malice, wente aboute to procure to himselfe euerlasting death: and dooeth againe witnesse euen by othe, that the thyng whiche he spake beefore shall verilye come to passe. Forsoothe, I tell you yet once again (saieth he) that one of you, whiche beeyng but a fewe doeth here sit downe with me at one table, shall betraye me. This sayng so often repeted did awake the disciples myndes,\* whiche els had bene ful heuye and pensite for the foresaid departure of their Maister. And euerye mans conscience (sauyng Iudas) did coumforte hymselfe, because onely one was noted to bee the betrayer. But this addicion (of you) did trouble them, neyther didde they doubt but the thyng shoulde at some tyme come to passe, whiche our Lorde saied should bee, and yet no man could suspecte of an other so detestable a deede, forasmuche as they thought all other to be of theyr minde, sauynge that euerye man mistrusted the fragilitie of mannes nature. Onely Iudas knowyng hym|selfe giltye neyther shrinketh thereat, nor was ashamed, nor yet dreadfull to bee presente at that holye repaste: and besides that, in the meane whyle coulde albyde the syghte of his maister, to whome he knewe the whole purpose of his minde to bee manifestely knowen. So pestilent a thyng was couetousnesse, and so it liked hym to abuse the gentlenes of his maister, beeyng alreadye well knowen vnto him. Therefore the reste of the disciples beynge heuy and careful, dydde beholde one an other, to see if they coulde perceiue any token by countenance, by whome Iesus had spoken this: as they whiche (withoute doubt) woulde furthwith haue been fierce agaynst him that had determind so wicked a deede. Here truelye was Simon Peters mynde set on fyer, who loued our Lorde no man more, but hitherto (for y<sup>e</sup> more parte) the boldenes which he had by reason of his loue towardes his maister, had euill successe. He hadde heard our Lorde saye before: Go backe from me Sathan, thou sauoreste not those thynges that appertaine to God: and euen nowe he hearde hym saye. Thou shalt haue no parte with me. Therefore when Peter dyd greatly desyre to be deliuered from this doubtfull care, and to knowe assuredlye who he was that went about so great a mischief, as one that would not haue suffred hym to haue si<sup>o</sup>te among them at that feaste, yet durste not he hymselfe be buisie to aske Iesus who was

that traytour, whom he aduertised them of: but he beckened to a certayne discipple, to demaunde of Iesus, who was the manne he spake of: whiche discipple the Lorde loued intierly, and vsed familiarly, and at thatsame tyme he leaned vpon the lordes breste, by reason of whiche kynde dealing and familiar handeling of hym, the manne dyd mourne, and was halfe deade, because the lordes death was at hande: but the Lord dyd coumforte and recreate him.

Therefore that discipple as he was then leanyng vpon Iesus breste, saied se|cretly vnto hym: Lorde who is he that shall dare enterprise suche a mischeuous dede? Iesus aunswered hym sayng: He it is to whome I shall geue a dipte soppe. And when he hadde dipped the breade in the brothe, he gaue the soppe to Iudas Iscarioth, Simons sonne. The vnhappye traitour was neyther asha|med therewithall, nor wente about to amende hymselfe, but with a shamelesse countenaunce setting at noughte the Lordes knoweledge, and despisyng his greate gentylnesse, he tooke a token of frendshyppe at the Lordes hande, whome he woulde anone after betraye for a litle money. And after he had receiued that litle morsell, the deuill dyd fully possesse his minde, and of a wicked man, made hym vncurable.

[ The texte.] ¶¶Than said Iesus vnto him. That thou doest do quickly. That wist no man at the table for what entent he spake vnto him. Some of them thought because Iudas hadde the bag, that Iesus had saied vnto him, bye those thinges that we haue nede of against the feaste, or that he shoulde geue some thing to the poore. Assone then as he had receiued the soppe, he went immediatly out, and it it was nyght.

Now when Iesus sawe that the purposed malice of Iudas woulde neyther bee chaunged with shame nor feare (for he was almoste bewrayed all|ready, and should haue bene in daunger, yf Iesus hadde disclosed hym) he there|fore sent hym awaye from the feaste, and suffred hym to dooe that vngraciouse dede, whiche he already had committed in full wyll, and purpose of mynde. The thyng which thou goest about (saieth he) doe it quickly. Iudas knowyng himselfe giltye, dyd onelye vnderstande that sayng: none of the reste that sate at the table, perceiued wherefore Iesus had spoken this. For as goodnesse is no|thyng mistrustfull, none of them coulde suspecte this, that he, to whome Iesus had shewed so manye tokens of loue, whome he semed in a manner to preferre before y<sup>e</sup> reste, in that he had the keypyng of his moneye, who also sate righte nere vnto hym, in that feaste, to whome euen now our Lorde gaue a dypped soppe: no man (I saye) dyd mistruste that he durste enterprise so haynous a deede, as to betraye hym to death. And whereas Iesus had saide, the thyng which thou dooeste, dooe it quickelye, some, because they knewe Iudas kepte the purse, dyd take it,\* that the Lord had admonished hym to bye some such thinges as should be

nedeful to the solemnisation of that feastful day, or that he should distribute somewhat to the poore.

For Iesus was often wounte to commaunde hym to doe this, there by in|structyng and prouokyng vs to be liberall to poore folke. When Iudas hadde receiued the soppe, and made as though he hadde not vnderstande the Lordes sayng, he went furthewith out of the parlour, where they supped. For it beelcame not hym to be any longer presente in the coumpany of holy folkes, whiche had geuen hymselfe to the deuill, and shewed hymselfe to Iesus so often vncu|rable. And it was nyght, a tyme betokenyng his mynde that was blynded

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with the darkenesse of couetise, whiche shoulde withdrawe hymselfe from the lyght and make suche haste to doe the worke of the prynce of darkenes, that not so muche as the vndue season of tyme ••u•de moue hym to delaye his purposed wicked dede. He lacked no euyl will before, but then Iesus hadde geuen hym no power, to the intende that here also it myght bee euidently perceiued, how that no man coulde preuaile any thyng agaynste him excepte he woulde geue licence to his vngracious wyll, to accomlishe in dede that thyng whiche he had deter|mined in his mynde.

[ The texte.] ¶Therefore when he was gone out, Iesus saied: Nowe is the sonne of man glorified▪ •nd God is glorified by him. If God bee glorified by him, God shall also glorifie him by himselfe, and shall streightwaye glorifie him. Litle chyl dren, yet a litle while am I with you, ye shall seke me, as I saied vnto the Iewes, whither I go thither can ye not cumme, Also to you I saie nowe, a newe commaundemente geue I vnto you, that ye loue together as I haue loued you, that euen so ye loue one an other. By this shall all men knowe that ye are my disciples, yf ye haue loue one to an other.

When he therfore was departed whiche had made hymselfe vnwoorthye to bee in coumpanye, Iesus beganne to speake manye thynges to his disciples, whiche should partely coumforte and stablishe them, and partly arme them against the storme that was at hande, vtterlye prientyng in theyr myndes those thynges, whiche at the fyrste beyng ignoraunt, and afterwarde dulled with so rowe and steape, they coulde not fully perceiue, but yet they shoulde afterward vnderstande the same. And fyrste of all he shewed his death to be at hand, which although in the iudgemente of the worlde, it shoulde seme full of reproche, yet should it set furth both his fathers glorye and his owne. Nowe (sayeth he) this thyng is specially in hande, for the whiche ye haue hearde me praye: For nowe the tyme is come that the soonne of manne whiche hath semed hytherto poore, and as an abiecte,

shoulde after a newe sorte, become notable among men: and that his fathers glorye shoulde likewise be set foorth by him. For as he sought not his owne glory, but thorowe his infirmitie sette forth his fathers glorye: so in lyke manier the father (which is the true fountayne of all true glory) shall glorifye his soonne before men, not by Aungels; nor Archaungels, nor yet anye other creature, but by hymselfe, declaryng to the worlde howe the fathers and the sonnes glorye is all one, to the entente menne so maye knowe on euerye syde theyr mutuall woorkes, not that they canne wynne any thyng by it, but that men by knowyng the glory of them bothe, myght obtaine true glorye. In tyme to come, verily he shall thoroughly glorifie his sonne in his laste cumming before all the company of heauen, and in the meane whyle also, he shall furthwith glorifye hym by his owne death (whiche shall bee of more force then al mans power) and anone after by his resurreccion and ascencion. Wherefore my children let not my death discourte you, whiche although it seme to come for want of strength, yet shall it bee of more power then my lyfe.

Though it shall seme to be shamefull and vyle, yet shall it sette foorth bothe my glory and my fathers: yea and though it shall seme an vtter a bolishyng of me, yet shall it bryng saluacion, bothe to you and to the whole worlde: lette these thynges comforte the heauinesse of your myndes. For it is expedient for you that this mortall bodye of myne bee withdrawn from your syght, and nowe the tyme is euen at hand for it to bee dooen. In the meane whyle vse my companye

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as one that shall gooe shortelye from you, and printe well in your hertes those thynges that I commaunde you, or els as I haue tolde the lewes, ye shall seke me in vayne when I am gone hence. For within a while I goe away, and that to suche a place whither at this tyme ye cannot folowe me. Therefore nowe there is no more to do, but take my departure paciently, and fasten well in your myndes both my doctrine and the remembraunce of me.\* This is the thyng that shall make you happye rather then the syghte of this mortall bodye.

There bee many preceptes of Moses lawe: I nowe at my departure commaunde you one, and that a newe precepte, that lyke as I haue loued you, so one of you loue an other: I haue vsed no tyranny againste you, I haue not co|ueted praise, or luche, nor haue gotten any worldelye commoditie by you. I haue loued youre welthe, yea and that freelye, and I haue loued you euen vnto the death, for I will willingly bestowe this life for you. In like manner loue you one an other. Other mens disciples are knowen by their names, appaul, and by the obseruing of certaine ordinaunces of menne: ye haue learned none of these thinges. By this onely signe menne



shall knowe that ye bee my verie disciples in dede, if ye haue suche mutuall loue among youre selues, as I haue effectuously shewed to you all: this is a rare thing among menne, but yet is it the fruite whereby the good tree is knownen.

[ The texte,] ¶ Simon Peter saied vnto him: Lorde whither goest thou? Iesus aunswered him: Whither I go • thou canste not folowe me now, but thou shalte folowe me afterwarde. Peter saied vnto him. Lorde why cannot I folowe the now? I will i • operde my life for thy sake. Iesus aunswered him: Wilte thou ieoperde thy life for my sake? Uerely verely I saye vnto thee: the cocke shall not crowe till thou haue denied me thrise.

Peter whiche was all set on fier with the loue of his maister (althoughe he tooke his death grievously, yet because he hadde said vnto him, go after me Satan, he durste no more moue and moleste him, concerning that matter, but this thing troubled Peters minde, who loued him so well, that he coulde haue no leaue to folowe him, when he shoulde departe from his frendes. For it is a great comfort if a manne loue one vnfainedlye, to folowe him in all chaunces wheresoeuer he shall become. Therefore Peter asketh: Lorde whether goest thou that I maie not folowe the? To this Iesus aunswereth: Thou maiest not presencely folow me thither as I goe, but hereafter thou shalte. Peter not vnderstanding as yet to what purpose Iesus spake these woordes, wheras he mente it of his owne deathe, whiche they were not yet apte to beare well: Lorde (saith he) why maie not I folowe thee? what perilles woulde I refuse for thee whiche am readie to die for thee? His loue beeing v • • a • earnest in dede, neuerthesse as yet but worldly, not throughlye knownen to himselfe, caused hym thus to speake beyonde his power. Iesus therefore to thentent he would frame his successoure litle by litle, and vtterly pull out of his disciples mindes confidence in mannes power, like as before he hadde somewhat remoued and put backe thesame, at suche time as Peter didde boldelye aduise him not to die, and againe he rebuked the saied Peter when he had rashelye caste himselfe in|to the water: and furthwith beganne to doubt, yea and but a while agoe also he was controlled, for so muche as when he woulde not haue obeyed hym at suche time as he wente aboute to washe his feete: euen so now he is taught not to truste in his owne strength, nor credite hys owne affections, but distru|styng hymself, to depende vpon the helpe of Christe: what saieste thou Peter (sayeth Iesus) howe stoute thynges of thy selfe doest thou promise vs to doe?

wilte thou bestowe thy <◇> for me? nay but veray experience shall teache thee howe true the sayng is whiche I speake euen now, and coulde not bee

beleued of thee (that is to saye) whither I goe thou canste not folowe me, the profe therof is at hande. For this be thou well assured of, that this nyght before the cocke shall crowe (that is to saye at the firste cocke crowyng) thou shalte haue denied me thrise: muche lesse shalte thou bee hable to saue my lyfe with thyne.\* With these woordes our Lorde did restrayne Peters stoute saying, although it came of great loue, and therewithall warned other that in perylles they shoulde not truste in theyr owne strengthe: but whensoever they broughte to passe any suche thyng, they should knoweledge it to come of the power & gyfte of God. At these thynges Peter helde his peace, as one that was not yet all free from carefulnesse, concernyng the betraying whiche Iesus had made men<sup>on</sup> of.

¶ The .xiiii. Chapter.

[ The texte.] ¶ And he saied vnto his disciples: let not your herte be troubled, ye beleue in God, be<sup>leue</sup> also in me. In my fathers house are many mansions. If it wer not so I would haue tolde you. I goe to prepare a place for you. And yf I go to prepare a place for you, I wyll come againe and receiue you euen vnto my selfe, that where I am, there may ye bee also, and whither I goe ye knowe, and the way ye knowe.

**W**Hen as at this saying (whiche sygnified that a certayne straunge and ou<sup>ragious</sup> tempeste was imminente and hanged ouer them, whiche storme shoulde also driue Pe<sup>ter</sup> that was moste mannely, to so greate erreure that he shoulde thrise thesame nyghte denye the Lorde) when as (I saye) the disciples wer therewith stricken, euen to the hertes, and after Peters exauple euerye one stood in dreade of himselfe, Iesus beeyng a maister of moste gen<sup>tlenes</sup>, dyd with moste fayre and pleasaunt wordes comforte his troubled and sorowfull disciples, sayng: All these thynges shall be doubtles whiche I haue tolde you of beforehande. But yet there is no cause why ye should therewith be hertelesse or dismayed, cruell thynges shall bee dooen againste me, and the lyke shall after be dooen againste you, nor I am not ignoraunte howe greate the in<sup>finnitie</sup> of mans nature is. But notwithstanding, if you will put youre whole affyaunce in God and me: ye shall not neede to feare anye violence of wicked men: God is almighty, and he alone maye doe more than all they that fearcelye stryuen againste vs. And verilye euen by Moyses lawe you truste to hym, and in case ye do truely truste to hym, it also behoueth you to trust to me. I through him, and you through me, shal haue victory, yf distrustyng your owne proper ayde & defenses, ye wyll fyxe all youre affiaunce and hope vpon me. Nor deathe it selfe shall be able to dysceyuer vs: lyke as ye shall at a tyme bee partakers of affliccions, so shall you bee of croune and glorye. I wyll fyrste shewe the waye and exauple howe to fyghte and to gette victorye, by me shall boldnes bee ge<sup>l</sup>uen vnto you, and felowshyppe of glorye. Onely trust vnto me. Nowe than:

In my fathers house be many dwellynges readye <◇> them that haue victorye: for neyther are rewardes prepared for me alone, neyther shall Peter alone fo|lowe me,\* but all those that cleaueth vnto me by charitie and fayth of the ghos|pell, shall bee recompensed seuerallye, and haue euerye one his rewarde prepared for hym. For vnlesse I knewe certaynly that dwellyng places were alreadye prepared for you, which are to receiue you that shall in a whyle bee taken oute of the hurly burly of this worlde into the felicitie of euerlastyng lyfe, I woulde nowe beforehande haue admonished you. That I dooe therefore goe before to my father, is to thentente I maye there prepare a place for you also, whome I wyll not suffre to be dissociate from me.

And nowe because I knowe it to be certayne, that in my fathers kyngdome euery manne hath his mancion in a readinesse for hym: you haue no neede to bee carefull of beyng recompensed, it onelye lyeth you vpon hande to fyght manfully. And though I dyd go farre awaye to prepare a place for you, yet is there no cause for all that why ye shoulde in the meane while thynke your selfe succour|lesse, for I shall come agayne vnto you for to receyue you wholye vnto me, ne|uer after to departe from me. For than wheresoeuer I am, there shall you also bee: there is no matter why to distruste your cummyng thyther where as I nowe goe to before you, and in very dede ye do knowe whither I do go, and the waye thyther. By this darke parable our Lorde dyd geue them some littell knowledge that he shoulde go to his father, but none otherwyse than by death of the crosse. The thyng that was gone to, was worthy to be desired and well liked, but the way to it was thought worthy to be disliked and not to be belo|ued. The disciples coulde not but knowe this, hearyng the Lorde so often spea|kyng thereof, but pen•fenes and obliuiousnesse made theym ignoraunte in the thyng that they knewe.

[ The texte,] ¶Thomas saieth vnto him: Lord we knowe not whether thou goest. And howe is it possible for vs to know the waie? Iesus saieth vnto him: I am the waie, and the trueth, and the life. No man cummeth vnto the father, but by me. If ye had knowen me, ye hadde knowen my father also, and nowe ye know him, and haue seen him.

And so therfore Thomas being very desirouse to knowe certainly why|ther our Lorde woulde goe, sayeth: Lorde when we knowe not whether thou goest, how can we knowe the waye thither? but rather where thou sayeste we knowe both, we be in dede ignoraunte in both: with this blunte (althoughe vel|hemente) sayng, Thomas dyd in a maner force oure Lorde to tell more playn|ly, whyther he woulde goe thence: whiche thyng all they

dydde (for a space) euen long to knowe. Of trueth Iesus enstructyng, framyng, and fashyoning his, litle by litle, doeth in dede teache the thyng that they wishe to knowe: but he doeth it as yet couertly, to thentente that the thing might more depely be fixed in their mindes, whiche they shoulde haue muche a doe, and long tyme, to learne. That is to saye, that after he hadde lefte his mortalitie, he shoulde retourne agayne to his father, from whence he came before he was incarnate: but withall he teacheth that the waye vnto the father, is open vnto no manne, but by the sonne, whiche onelye shoulde open the waye to heauen, whiche onely shoulde instructe mennes fayth with heauenly knowledge, and shoulde bee the onelye fountayne of immortalitie: to whome whosoeuer dydde firmlye sticke, thesame shoulde bee

without feare of death: Thomas (sayeth he) howe happeneth this, that thou deniest the to knowe the waye, vnlesse thou as yet (percase) knoweste me not at all? \* For verely I am the way, the trueth & life. I sayed euen nowe y<sup>t</sup> I doe goe agayne to my father, and onely do open for all tolke the way vnto hym: and because he is come to by dedes fit and semyng for god, ye haue the proufe of good life in me: and also because no man without me cummeth to the father, ye haue learned of me the trueth. And yf the feare of death do in the meane tyme trouble youre myndes, knowe well that ye bee sure of immortalitye, forasmuche as I am lyfe: \* dooe ye onelye folowe thyther as I goe beefore, beeleue and kepe in minde that whiche I haue taughte you, hope assuredly for the thyng which I promise. If ye aske whither I goe, I goe to my father, yf ye desyre to knowe the waye whereby ye maye come thither, I say to you, no man cummeth to the father but by me▪ wherefore you knowe bothe aswell whyther I dooe goe, as what wāye the iourneye lyeth, excepte (paraduenture) ye bee vtterlye igno|raunte who I am: verely yf ye hadde knowen me, ye hadde also knowen my fa|ther, yea (to say trueth) ye haue already some waye knowen my father, whome ye thynke to bee vnknownen vnto you, nor ye haue not onelye knowen hym by the determinacion of the lawe, but ye haue also seen hym doubtlesse. Our Lord Iesus dyd with this obscure sayyng sumdeale aduertise his disciples, that hys father, of trueth, was inuisible, and not onely inuisible to the bodilye eyes: but also that the mynde of it owne propre nature coulde not see and perceiue what he is, yet notwithstanding but that he had beene seene after a sorte in his sonne, as whyle they see hym in his soonne rewlyng the wyndes and the sea, forcyng deuils to obeye, putting awaie with a woorde sickenneses and diseases, were they neuer so incurable, and with a woorde raysing the deade to life. But the vnlearned Apostles didde not as yet vnderstande these hie misteries, and yet for all that euen as though they had in very dede vnderstand that which the Lorde spake vnto them, they euen leap and skip of greate affeccion to see the father: I|maginyng that the

father mighte bee seene in suche sorte as they sawe his sonne, such was there simplicitie as yet: albeit neyther sawe they the sonne throughly, whiche beholde hym with bodily eyes alone.

[ The texte.] ¶Philip saieth vnto him: lord shewe vs the father, and it suffiseth vs. Iesus saieth vnto him: haue I been so long time with you, and yet hast thou not knowen me? Philip, he that hath sene me, hath seen my father. And howe saieste thou than, shewe vs the father? beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe, but the father that dwelleth in me is he that dooeth the workes: beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake

Philip therefore, beyng more desirous to learne then the reste, speaketh thus: lorde (quod he) thou tellest vs that the father is seene of vs, but woulde God thou wouldest graunte that it myghte bee lawfull for vs to see and looke vpon thy father: then were oure desyres satisfied, and we woulde wishe no more, nor desire ought els. In deede we haue hearde muche speakyng of him, we lacke onely the sight of hym. Our lorde doth controull and correct Philips request, that was so very rude and foolish, sayng: Philip, haue I been so long tyme wyth the, and yet thou knowest me not? It is not the syght of my face that thou knowest me by, but the ryght vnderstandyng of my power, vertue, and trueth, maketh the to knowe me.

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This my mighty trueth and true power, is not seen with bodily eyes, but the minde and soule seeth it. Therefore when as I am the verye Image of my father, in all thynges lyke vnto hym, and that by my deedes and woordes thou oughtest already to haue knowen me, (and verelye to haue knowen is to haue seen) howe darest thou bee so bolde, with what countenaunce sayeste thou to me, shewe vs the father? as though he that hath seene me hath not seene my father. I meane not that my father is none other than I, but that betwene vs two is no vnlikenes, or any thyng vncommon as touchyng the higher and our diuine nature. In case thou canste not vnderstande what I saye by naturall reason, he seeth also (I tel you) that beleueth. Thou hast heard me speake, thou hast seen me do myracles▪ and therein surely thou haste seen and heard of my father: doest thou not yet beleue that by an inseparable copulacion of nature, wil, and power, my father is in me, and I in my father?

What thing soeuer I speake, I speake it of his mynde: what thyng soeuer I dooe, I dooe it after his mynde: I am therefore alwaye in hym (by reason of suche a coniunccion of nature and wyll, as cannot be vniointed and disseuered) and he alwaye in me, speakyng by me: and by me declaryng

with miracles, his power. Neyther doe I speake any thing of my selfe, whiche same thing he spealketh not by me: neither dooe I any thing of my selfe, whiche he by me ioynately, doeth not worke: howe therefore doest thou separate them that be inseparable? and with seuerall sight desireste to see them seuerally? beleueste thou that the one being knowne, the other can be vnknowne? doth the reste of you also yet not beleue y<sup>t</sup> al thynges cummeth of my father which are spoken and doen by me? and that there is no separacion betwixt vs two? It had behoued you to haue creldited me, so oft teachyng this thing: and if ye mistrusted my woordes, yet truely the diuine woorkes and deedes surmounting mannes power, oughte to haue caused you to beleue, that what thing soeuer procedeth frō me, is of my father: yf my father himselfe should speake vnto you, he would speake none other thing than I doe: or if he would worke by himself, he would worke none other thing than I do worke: we haue one minde, one will, one power and nature.

[ The texte.] ¶ Uerely, verely, I saie vnto you: he that beleueth on me, the worke that I doe, thesame shall he do also: and greater workes then these shall he do, because I goe vnto my father. And whatsoever ye aske in my name, that will I dooe: that the father maie bee glorified by the sonne. If ye shall aske any thing in my name, I wil dooe it. If ye loue me, kepe my commaundementes. And I wil pray the father, and he shal geue you an other coumforter, that he maye hide with you for euer, euen the spirite of trueth, whom the world cannot receiue, because the world seeth him not, neyther knoweth him: but you knowe him, for he dwelleth with you, and shalbe in you.

Therefore beleue this, retaine this, haue this surely fixte in youre hertes: whiche thyng yf you doe in dede, the withdrawyng of the syghte of this bodye, shalbee no harme vnto you: ye shall better see me beeyng absente with the iyes of faythe: and thesame thing whiche ye nowe see my father dooe by me, whiche doe faste cleaue vnto him all manner of wayes, shall I dooe by you, if you will cleaue to me by fayth and charitie: Yea and I shall also more euidently extende forth the mightie power of my godheade, after that I shall remoue away from you this my manhead: yea and moreouer, whoso euer dooeth ioyne him|selfe to me by true christen fayth (like as I am naturally alwaie ioyned, and neuer disseuered from the company of my father) thesame persone shall also dooe

greater thynges, than I doe, so often as the glorye of God requireth a miracle. For as my father worketh nowe by me, so shall I worke by you.

And because it is so expediente for the saluacion of manne that I doe goe againe to my father, ye shall succede me, and by course enter into my rume con|cernyng the ministracion of the ghospell. Nor this thyng shal onelye bee doen, but what thing soeuer elles ye shall aske of my father in my name,\* whiche shal appertayne vnto the prayse and glorye of my fathers name and myne, that same shall I doe: to the ende that by you also, I maie bee glorified emong men, as my father hath beene hitherto glorified by his soonne. Let not my departure therefore trouble you, whiche shall tourne to your greate commoditie and pre|fermente. Than moste of all shall I bee youre ayde in al affayres and purpo|ses, whiche make for true health, when as I shall take awaye from you this sielye body. Onely aske the thing that you couete, my father shall heare your de|sires, and I beeing a continuall presente aduocate vnto him, will bring to passe that what soeuer ye shall aske, shall bee obtained: for as he denieth me nothing, whiche dooe no manner of thing that redoundeth not to his glorye: so will I denye you nothyng, so long as ye doe that whiche shall set forth the honoure of my name: Forsooth my spirite shall put into your myndes what you ought to aske. Thus to be greued with my going hence, is no proufe of christen charitie, for so men are dismaied when a frende remoueth whome they shall soone after forget. If ye loue me truely, as I dooe loue my father, declare your charitie to|wardes me in very dede: ye shall soothly and certainlye declare it, if ye dooe kepe my commaundementes. So shall it come to passe, that as my father loueth me and denieth me nothyng: In like wise shall he also loue you, obeying my pre|ceptes, whiche be the veray commaundementes of my father. Thus it is nede|full for the saluacion of the worlde, that I doe absente my selfe from you.

And yet going awaie I wyll not leaue you desolate, and altogether with|out coumforte. But rather if ye abide firmelie in my loue, and kepe my com|maundementes, I shall obtaine of my father by praier after my returne againe vnto him, that he which denieth me nothing, shall sende you an other coumfor|ter: whiche after he be once sente, shall not goe awaie from you, as I nowe do, concerning this manner of corporall presence. I am pulled awaie from you, but he shall continue with you for euer. He shall be the spirite of me, and my father, whiche shall make you of carnall folke spirituall: and he shall tourne this worldelye affeccion whiche ye nowe beare towardes me, into an heauenlye loue: he shall also with secrete inspiracions, putte in you the treweth of all thinges, whiche ye nowe vnderstande as it were but by a dreame and throughe a cloude. This speciall pledge of me shall bee peculiar and propre vnto you. For I haue all this while exhibite my selfe generallye and in common to euill and good: lest anye mighte make excuse that he was not inuited to saluacion. But this worlde whiche coueteth muche, and gapeth for goodes that bee of the worlde, and deceitfull, cannot receiue that spirite, bee|cause he is heauenlye and true. And why can it not? because it hath grosse iyes, whiche deliteth and loueth not but grosse and earthlye thynges, it seethe not hym nor knoweth hym: for he withoute noyse beyng all whisshed and still, tasteth in hymselfe to the secrete senses of the mynde, if he fynde anye where a conueniente place to reste in. But truelye you, in



case that the delusions and de|ceyfull thynges of this worlde beeyng despysed, ye wyll folowe thynges that

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be good in deede, and liue well: you (I saie) shall then knowe hym, because he will not onely come vnto you, as I am come, one that may bee seen, but he shal also abyde continually with you: nor he shall not in suche sorte be conuersaunte emong you as the aduocate is with his client, but he shall inhabyte hymselfe in the secrete inner partes of your soules, and shall toyne hymselfe as it were giued to your spirite, that he maye become one spirite in all folkes: and because he shalbe as it were bred and planted in your hertes, he shall accompany and assist you in all thynges, and the meane tyme shall not bee long ere this coumforter that shalbe in the steade of me, and my vicegerante, shall come vnto you. Wher|fore there is no cause why your hertes should be discourmforted or afeard, good children, whom I haue perfectly begotten, and sumwhat framed with the hea|uently doctryne of gods woorde, and do nourishe you beeyng as yet but vnper|fite, and not fully taught vntill ye growe vnto the strength of the ghospell.

[ The texte.] ¶ I will not leaue you coumfortlesse, but will come to you: yet a litle while, and the world seeth me no more, but ye see me. For I liue and ye shall liue. That daye shall ye knowe that I am in my father and you in me, and I in you. He that hathe my commaundementes & kepeth thē, thesame is he that loueth me. And he that loueth me shalbe loued of my father, and I will loue him and will shewe mine own selfe to him.

Although I goe hence for a tyme, and shal no longer liue a manne with men, yet wyl I not leaue you in the meanetyme fatherlesse, and without confor|table succoure at my hande: For I will cumine to you agayne, before I returne to my father: and I wyll shewe my selfe before your iyes, and bee seene of you with a very bodye in dede, but than not mortal, to the entente that I maye ad|uaunce and bryng you from loue of the fleshe, to the spirite: for it were no great matter yf I should geue this my bodye to you alwaye to looke thereupon, be|cause euen the wicked dooe also beholde it to theyr damnacion: within a whyle therfore I shalbe out of the worldes syghte: for death and the graue shall take me awaye frō the syght of worldly folkes. Neuerthelesse I wyll see you again, and presente my selfe vnto you aliue, for this kynde of deathe shall not alienate vs in sundre, nor kepe me out of youre syghte, for I shall liue agayne, yea after that I bee deade: and I shall not onelye liue, but there withall bryng to you lyfe euerlastyng: and notwithstanding the tyme of myne absence, I beeyng allyue shall fynde you aliue, and I will so spende my life for you, that you shall be in health and safegarde. Then shall you vnderstande more fully, that as no|thyng can pull

my father from me, nor me from my father: so am I bothe to you and you agayne to me, ioyned by mutuall charitie together, that death can not disioyne vs: let your onely care be, that by youre owne faulte ye bee not vn|coupled and let lewse. The obseruyng of my commaundementes shal try true charytie: nor he loueth not in herte, that neglecteth the preceptes of his Lorde. It is not sufficiente to haue accepted my commaundementes, vnlesse a manne retayne them in mynde. Nor it is not inoughe to remembre theym, excepte they bee kept: he that doth accomplishe and kepe these, is he that truely loueth me. For to bee tormented in mynde for my departure, is no proufe of veraye trewe loue. I that truely do loue my father: do kepe all his commaundementes, and will kepe theym vnto death of the crosse. And there is no cause why my com|maundementes of sufferyng iniurye pacientelye, of beatyng the crosse quietly, shoulde muche putte you in feare, as seure and griuous commaundementes: and why? for charitie shall sweten and make them all easie, and there shall not

lacke coumforte at my hande, for surely whoso loueth me, he shalbe bothe loued of my father, and I also wyll loue hym, and neuer leaue him succourlesse, but will see hym againe, and will openly shewe my selfe vnto hym to bee looked v|pon: to make it more certain that I doe not vtterly perishe by suffryng deathe of the crosse. Nowe I geue my selfe to bee seen of all folke, but than no manne shall see me, excepte he abyde constantly in frendeshyppe. Of trueth our Lorde Iesus spake these thynges sumwhat darkelye, not onely signifiyng that he beeyng reluiued agayne would often after his death come among his frendes to bee seen, but that he would also by the holy ghoste his spirite, secretely place and wynde himselfe into theyr myndes, and that finally he woulde come in the glorie of his father, in the open sight of all folke.

[ The texte.] ¶ Iudas saieth vnto him, not Iudas Iscarioth: lorde what is done that thou will shewe thy selfe vnto vs and not vnto the worlde? Iesus aunswered and said: if a manne loue me he will kepe my saynges, and my father will loue him, and we will come vnto hym and dwell with him. He that loueth me not, kepeth not my saynges. And the worde which ye heare is not mine, but the fathers whiche sent me. These thinges haue I spoken vnto you beyng yet present with you, but the comforter whithe is the holy ghost whome my father will send in my name, he shall teache you al thinges; and bring all thinges to your remem|braunce, whatsoeuer I haue sayed vnto you. Peace I leaue with you: my peace I giue vnto you. Not as the worlde geueth geue I vnto you. Let not your hettes be greued, ney|ther feare: ye haue hearde how I sayd vnto you. I goe and I come againe vnto you: If ye •ha• me, ye woulde verely reioyce because I sayd: I goe vnto the father. For the father; is greater than I.

Now than where as Iudas, not he verely that is called Iscariot which was absente at this sermon, but the other Iudas whose surname was Leb|beus, did not fully vnderstande our lordes sayng: but beyng throughe sorowe and feare very sore troubled, dyd suppose that our Lorde shoulde in suche wyse appeare to his frendes, as terrible spirites & phantastical sightes, shewe them|selfes many tymes in the darkenesse of the nyght: or as certain visions appeare in dreames rather to the feare of men, then to mennes coumforte. This Iudas therfore, saith: Lorde what hath chaunced that when now thou maieste be seen of all folke, thou shalte not than appeare to the worlde, but onely to vs?

And howe canste thou be one that may? be seen of vs, yf thou be such one as other cannot see? But Iesus because he knewe that his disciples were not yet able to vnderstande the misterie howe that the same bodye, whiche hadde been deade and buiried, but nowe made spirituall, and hable to dooe as it lyst, shoulde ryse agayne: Iesus I saye, knowyng this, dyd not playnely answeere to the thyng that was asked, but turned his sayng to that thyng whiche was more necessarye to bee imprinted in theyr heartes, whereby they shoulde nowe bee prepared spirituallie to haue his presence: for as muche as that presence whiche shoulde bee exhibited vnto them after his resurreccion, coulde not long endure with them. Therefore Iesus sayed: I will not presente my selfe to the worlde, because it loueth me not, neyther dothe it kepe my commaundementes. If one loue me truely, he wyll not testifie his loue with sorowe, but by kepyng my commaundementes, and hym wyll I loue semblablye: and whome I shall loue, hym wyll my father loue, and we shall neuer bee pulled awaye from hym: nor I wyll not onelye see hym agayne that hath my commaundementes in remembraunce, but there withall my father and I wyll by the spirite, whiche is common to vs both, come vnto hym: and we will not only come, forthwith

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to departe againe, but we will dwell with him, and neuer go away from him. That which is doene after the spirite is both perpetuall and effectuell: bodilye ioynyng together muste nedes haue an ende, euen for because ye shoulde sette at naught transitorye thynges, and inure your selves to loue eternall thinges: and where ye as yet cannot come to vs, we will come to you inuisible, but effectually to dwell in the temple of your hertes. We be three in deede, but so ioyned and conuerte together, that he whiche loueth one, muste loue all: and he that hath one of vs lacketh none of vs. Only on your behalfe let charitie be presente, and that couenaunte kepte, whiche I made with you of late. That shal so couple you and vs together, that neyther life nor deathe can vncouple vs. If membres maie bee disseuered from the heade, we maie be disseuered. There bee many whiche boaste themselves to loue God the father, and seme to obserue the commaundementes of the

lawe, but none dooeth truely loue God, yf he hat• and contemne his soonne: and he verelye contemneth the soonne, whosoever kelpeth not my commaundemente, whosoever neglecteth my preceptes, he neglecteth withall the preceptes of God: for in good sooth the thyng that I haue taught you, is not so my peculiar doctrine that the same is not my fathers: but is rather my fathers than myne, from whome cummeth whatsoever I can or doe teache, doyng nothyng but by his autoritie from whome I was sente into the worlde, to teache these matters whiche I dooe teache. But nowe these thynges haue I spoken according to youre capacitie, as yet a mortall manne, beeyng conuersaunte among mortall menne: soone hereafter I wyll repayre to see you againe, for certayne dayes space: and beeyng immortall, wyll kepe cumpany with menne mortall, to the entente I maye coumforte, teache, and geue you my counsell.

Neyther is it vnawares to me, that ye shal not fully vnderstande these thinges, whiche I nowe speake, and shall speake anone after my deathe, because ye be yet styll carnall and rude: notwithstanding they are not spoken all in vayne, for after that I shall take away this body from you: an other comforter shall come to you, yf ye aske hym (of God) in my name: a comforter (I saye) not boldly as ye seme to be, but that holy spirite which doeth sanctify spirites and mindes, whome my father shall sende you in my rouse yf you require hym in my name. Ye shall not after this neede my corporall presence, whiche for a season was geuen in consideracion of mens grossenes, to the entente that the• myght by degrees and orderlye go forward to more perfeite thynges, for that spirite in asmuche as he is myne and my fathers, shall putte you in remembraunce of all the thynges, whiche I nowe speake vnto you that bee as yet ignoraunte, and of small capacitie: and besides that obliuious. And he also shall make you vnderstande these thynges whiche ye hadde not vnderstande before, neyther will he suffre you to forget anye thyng or to lacke knoweledge of anye thing that pertaineth to saluacion. Of menne obliuious he shall make you of good remembraunce, of slowe witted, easie to bee taughte, of sleapishe sluggardes, vigilante and watchefull, of sorowfull men cherefull, of yearthly fol• heauenly. Onelye perseuer you in charitie, hauing in remembraunce my commaundementes.

There is no cause why that ye should in the meane while feare the troublesumnesse of this worlde, whiche ye shall see ryse agaynste me, and in tyme to come agaynste you also: let it suffise you that at my departure, I shall leaue

peace vnto you, and geue you my peace. No worldelye storme can destroye and vndoe hym that hath my peace.\* The worlde also hath his kynde of peace whiche it bestoweth vpon them whome it loueth, but this is a peace

not to be trusted on. My peace whiche I doe geue you, doeth make frendeshyppe betwene God and you: and who can hurte hym whiche hath God his protectour and gouernour? The peace whiche I do leaue vnto you ioyning you together among your selves by mutuall concord, shall make your felowship strong and inuincible, agaynst all that the worlde or Satan, prince of the world, can dooe. What meaneth it than that my goyng hence whiche shall bee veray commodious vnto you, doth so muche feare you? Let not your hertes therefore bee troubled nor strieken in feare, ye haue heard me saye alreadye, and (that ye shoulde the more credite me) I eftsones tell you that of trueth I goe hence for a tyme: but I wyll anone returne againe vnto you. And in the meane tyme I will bryng to effecte that I shall fynde you at my returne safe and in health. This blusterous storme of cruell persecucion shall for this one tyme be executed vpon me onelye. And soone after I am come againe to my father, I wyll bee presente with you agayne throughe the spirite that is the comforter. And by hym my father shall also bee with you, and we shall neuer bee separate from you, vntyll you be fully placed with vs in the kyngdome of heauen. Ye are sorowfull because I goe my waye, but & if ye did rightly loue me, forsooth ye woulde reioyce, both for your owne sake and mine: for I wyll not playe the runagate and gooe euerye where, but I will returne agayne to my father to obteyne for you more excellent giftes at his hand, for because my father is greater then I am: and from him it cometh, what thyng soeuer I doe departe with you. If ye stande in dread of any harme towards me, and are sorowfull for my cause, it were more semyng ye should be ioyfull on my behalfe, that am remoued and taken a waye from these euils of the world, and goe to my fathers coupany: and yf ye be sory for your selves, my departure shall bring to you muche profite.

[ The texte.] And nowe haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter will I not talke many woordes with you: for the prince of this worlde hummeth and hath nothing in me. But that the world may know that I loue the father, and as the father gaue me commaundemente, euen so doe I these leate vs goe hence.

I knowe that I speake this to them that neyther greatlye take hede, nor vnderstande thesame, but I do therefore repete, and often inculcate and bryng in thesame, that after the dede shal effectuously verifie y<sup>e</sup> thing that I haue spoken, ye may than therewith beleue all the rest to be true, which I haue tolde aforehande shoulde folowe: after this I beyng a mortall man shall not speake many thynges with the that he mortall: for the time is at hande when I shalbe taken away from you in body. Uerye Satan the prynce of this worlde is presente by his minysters ready to set vpon me, with his full myght & force vtterlye to caste awaye and to extinguishe me. But at his hande is no ieopardie, for he hath no right nor autoritie ouer me, and when he moste eueteth to haue the ouerhande and victorie, than shall he bee vanquished and ouerthrowen: he hath no ryghte but vpon them whiche

bee in synne, and because the worlde is in bondage to synne, he maye playe the tyraunte ouer them that make the worlde theyr God: for in dede I am neyther forced to dye, nor for any faulte do I dye, but I suffre, throughe my deathe to redeme those that bee ioyned to me by faythe, as

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membres to the bodye, from the tyrannye of sinne and deathe: and my father hath commaunded me thus to doe, whiche his commaundemente I dooe ac|cordyng to his minde: wherefore we haue nowe already sitte here long inough. Because I doe my fathers commaundemente willingly, it is tyme to goe mete death, whiche is at hande. Arise therefore and goe we hence. Our Lorde Iesus seeyng his disciples many wayes dismayed,\* partely with sorowe because that they sawe that theyr Lordes death was nye, whom they loued somewhat worldly, but yet moste vehementelye: partelye for feare of harmes whiche they thoughte did hang ouer hym beeyng once abroad: and he also seeyng them hea|luy of slepe whiche both the nyght prouoked, and also sorowe of mynde aug|mented, and theyr sittynge made theym of more sluggish mynde: he commaun|deth theym to ryse, that so at the least, dulnesse beeyng auoied, they myghte bee made more prenaunte and quicke witted to those thynges whiche he shoulde saye vnto them, and therewithall he monished thē a farre of, and darkely, that nowe is the tyme to eleuate theyr myndes from yearthly affeccions to heauen|ly thynges, from bodily thynges to spirituall thynges, from mortall thynges to immortall, from thynges transitorye to eternall thynges, he woulde ha•• that also imprinted in theyr myndes, that he knewe before, and was willyng to suffre what thyng soeuer he shoulde suffre, his father also willyng thesame: from whose wyll his did neuer varye. His will was that his Apostles so farr• as mannes weakenesse coulde beare, should be witnesses and seers of his pass|ion, and therefore in this sermon he maketh oftentimes mencion of his depar|ture, litle by litle, thereby to inure them to sufferance, but mixyng withal ma|ny coumfortes to mitigate the bitter payne of sorowe, sayyng that in very dede he muste departe: but so that within a while he shoulde come to them agayne: that he should go to his father, that thence he should sende him an other coum|forter whiche should finishe that he had begoonne, and also that he and his fa|ther ioyntly together, should come and dwell with them. He sayed furthermore that this persecucion shoulde not vtterlye deuour and consume them: and after all this he had them thence to an other place, because the place where they we• than, was open & in syght: and for because that they had hearde that the prynce of the world was euen than presente, they stode in a generall feare of themself, and therefore he brought them to an other place wheras they wer more in safe|tie, to thyntente they myght with more bolde hertes geue eare to other thynges.

In conclusion he telleth them aforehande, that at the length they shoulde followe hym thyther, whether he nowe goeth before them: well nowe he hath re|course agayne to that sayng whiche algates muste sitte inwardely and a byde in theyr heartes: in whiche sayng he counsaileth them to perseuer in charitye, and obseruyng his commaundementes, leste throughe theyr owne faulte, they shoulde disseuer theymselves from the felowshippe of the father, the sonne and the holy ghoste, from whiche Iudas had already forceably dissociate himselfe. But he aduiseth theym to sticke to theyr couenaunte by obeying the saynges of theyr Lorde, and to thuttermoste of theyr power to folowe his doynge.

And trueth it is that this coulde not be do•n, vnlesse they dyd perseuer in the spirituall felowshippe of the soonne, and yet in the meane tyme not to truste to theimselfes, or any thyng at all to presume vpon theyr owne propre strength, for they shoulde neuer bee able to dooe oughte at anye tyme, but by the benefite and free gyfte of Godde, from whome floweth and issueth oute to all folke,

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what thyng soeuer setteth forwarde true health, and maketh to saluacion, and that they myght the better vnderstande this, and retaine it in memory, he decla|reth the matter by a similitude, taken and brought in of a plaine knownen thing, that is the vyne and the braunches thereof.

¶ The .xv. Chapter:

[ The texte,] I am the true vine, and my father is the husbände man. Euery braunche that bea|reth no fruite in me, he will take awaye. And euery braunche that beareth fruite, he wyll pouрге that it maie bring foorth more fruite.

**T**O thintent, saieth he, that ye maie vtterly vnderstand how cleane voyde of all perill ye be, yf ye wyll continue stil to be of my felowship, and what great daunger it is for you, yf ye fallyng from the couenaunte that I haue made with you, bee disseuered from me: remembre this that I am the true vyne, ye bee the braunches, and my father is the hous|bandman. I am the roote or stocke of the vyne, ye are my membres as braunches sprong out of the stocke. My fa|ther hath planted me, that is to saye, he hath begotten me. The stocke came foorth from hym, and ye out of the stocke. The thanke of the whole benefite redoundeth to my father, as the fountaine therof, whiche doth geue vnto you by me, and his spirite, whatsoeuer he geueth you. And the sappe of the stocke whiche geueth vnto the braunches



both lyfe and strength to bring forth fruite, is the spirite that is common bothe to my father and to me. Lyke as the spirite knitteth me to my father, so doth it also ioyn you to me. Therefore what braunche soeuer cleaueth to me, and liuyng by my spirite, bringeth forth fruite woorthy for the stocke, thesame shall my father purge, cuttyng alwaye the superfluous desyres thereof, that it maye bring forth more plenteous and kindly fruite. But whoso cleaueth to me by y<sup>e</sup> profession of faith, and bringeth forth no fruite of euangelicall charitie, my father shall cutte him off from the vyne, as a cumberous and vnprofitable membre. For that braunche which hath no fruite, but onely leaues, serueth to no purpose in the vyne.

[ The texte.] Nowe are ye cleane through the woordes whiche I haue spoken vnto you: byde in me, and I in you. As the braunche cannot beare fruite of it selfe excepte it bide in the vine: no more can ye excepte ye bide in me. I am the vine, ye are the braunches: he that abyde in me and I in him, the same bringeth forth muche fruite. For without me can ye do nothing: if a man bide not in me, he is cast forth as a braunche, and is withered: and men gather them and caste them into the fier, and they burne. If ye byde in me, and my wordes abide in you, aske what ye will, and it shalbe doen for you. Herin is my father glorified, that ye beare muche fruite and becom my disciples.

Now already ye be braunches somewhat purged and made cleane through beleuyng my worde: but yet ye muste hereafter bee more purged, that ye maye bring forth more plente of fruit. At this tyme it is inough for you to bee graffed in the stocke, from whence through fayth ye maye receyue life: laboure dilygently to abyde in me, & I will in lyke manner dwelle in you, so long as you delpende vpon me. For as the braunche if it be pulled off frō his vine, cannot it selfe bring forth the fruite, because it taketh all his sap of the stocke: no more can ye bring forth the fruite of any good worke, excepte ye cleaue to me by faythe and charitie: from whence muste come to you whatsoeuer furthereth to trewe and

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eternall saluacion. Wherefore neyther Moses nor any of the Prophetes is the vyne, but I am the onely vyne, to the whiche all they muste cleaue that wyll bring forth the fruite of saluacion. Ye be the braunches of this vyne, wherein ye are frely graffed, freely poured, but ye maye fall from thence through your owne faute. Wherefore ye muste earnestely take hede that ye maye bee alwaies ioyned to me. For whosoever continueth stil ioyned to me, hauyng me likewyse ioyned to hym, and liuyng by my spirite, that persone throughe my fathers inspiration, bringeth forth fruite plenteously, gayning for himselfe eternall saluacion, and causing God, for whose sake al thinges bee dooen, to bee glorified amonges men. And his glorie is my glorie: by

whome it hath pleased him liberally to geue al that he geueth menne, to the attaynyng of eternall saluacion. Therefore remembre this well, that without me ye can doe nothing that good is. But if anye braunche dooe through his owne faulte pull hymselfe backe againe from me, he not onely bringeth foorth no fruite at all, but like as an vnprofitable braunche, when it is cut of with a shreadyng hooke, withereth, and afterwarde beeyng gathered vp with other twigges that bee shred of, is caste into the fyer to burne: so thesame braunche destitute of my moysture & spirite, dyeth spirituallie althoughe he liue bodilye. And beeyng after this life separte withoute recouerie from the vyne, is caste into euerlastyng fyer, there to burne for euer to his great tormente: for somuche as he woulde not abyde styll in the vyne, & so bryng forth fruite of eternall felicitie. And ye shall abyde in me, yf my woorde abyde in you, if ye kepe in mynde the thinges whiche ye beleue, and execute in dede that whiche ye remembre. If ye wyll do this, ye neede not feare any worldely stormes, for thoughe I bee not still presente with you in bodye, yet both my father and I will heare you. And yf ye do rightly aske all such thinges as ye would haue, ye shal obtayne your asking. But like as of your selves ye are not able to bryng foorth fruite: euen so ye ought not presumptuously to attribute to your selves the prayse of your good dedes, for as I haue not sought mine owne glorye but my fathers, of whome I haue all my being and power: so shall ye referre all the thanke and commendacion of your good deedes to my father and me. When menne shall perceiue you to bryng foorth muche euangellicall fruite, then is my father glorified among them: for what prayse soeuer I shall gette by you, thesame shall redounde to my fathers glorye: whome ye shall cause to be prayed among menne, by shewyng your selves the ryght disciples of his sonne, not that we neede worldely praise, but because so it is expedient for the saluacion of mankynde, which thyng we do thriste for and couete. It cummeth of charitie and not of ambicion that my father thus desireth to bee glorified amonges men.

[ The texte ] ¶ As the father hath loued me, euen so haue I also loued you. Continue ye in my loue: If ye kepe my commaundementes, ye shall byde in my loue euen as I haue kept my fathers commaundementes, and haue byden in his loue. These thinges haue I spoken vnto you, that my ioye might remaine vnto you, and that your ioye might bee full.

I haue loued you whiche are my braunches, euen as my father hath loued me, that am the stocke. Be carefull to kepe this so great a benefite freelye geuen you, leste ye lease it through your negligence, and ye shall not lease it: Lyke as I alwaies procuring my fathers glorye, haue continewed euen to the death in my loue towards hym: so will ye perseuer in your loue towards me.

Wherin ye shall perseuer not by the obseruing of the Phariseis or phylosophers preceptes, but by keping of my commaundementes: so that neither any flattery or feare of the world may separate you from thē, no more then it doeth me, which do constantly to the death, kepe my fathers commaūdementes, bejing neuer disseuered frō the loue of hym, but by very deedes declaring my selfe to requite his loue with lyke loue. Wherefore as it shall be my fathers glory, to haue so naturall a sonne, and so worthy for hym, no lesse shall it be for both our honours that I may haue you my disciples obseruers of my woordes, and folowers of my doinges. Albeit these thinges be sumwhat painful & tedious, yet do I therfore vse so long cōmunicacion therin, to thintent that as I haue not labored for the ioye of this worlde, but herein do reioyce that for obeying my fathers cōmaudemēt I am beloued of him, no more should you seke com|fort of the worlde, but reioyce in this my kynde of ioye, whensoever ye folo|wing my steppes shall be afflicted: and let that ioy remayne in you euer increa|syng into greater, and better, vntill it cum perfity to the perpetuall felicitie of immortall life. One of you charitably to loue an other, shalbe a great cumforte to you, euen in the myddest of all your troubles, when ye be at the wurste.

[ The texte,] ¶ This is my commaudemēt, that ye loue together as I haue loued you. Greater loue hath no man than this, that a man bestowe his life for his frendes: Ye are my frendes yf ye do whatsoeuer I commaund you. Hence furth call I you not seruauntes, for the seruaunt knoweth not what hys Lorde doth, but you haue I called frendes, for all thynges that I haue heard of my father, haue I opened to you.

There be diuerse preceptes of the Phariseis, and Moses hath also ma|nye, but this one precept is my very owne whiche includeth all thinges that I do teache, and shall make pleasaunt all aduersities whiche shall happen, that is to say, that ye beare such loue one to an other, as I haue borne towards you. I doe testifie my loue not with woordes onely,\* but also with deedes: and that loue not to be after the commune sorte, but excellent: and the greatest that any man lyuing can haue, for there can bee no greater token of loue amonge men, than a man to bestowe his lyfe for his frendes sake, for euery man setteth by his lyfe aboue all thinges. Many perchaunce myght bee found that coulde bee content to bestowe money or labour for an other mans sake, but the person is rare to bee found out, whiche will bestowe his lyfe for his frendes sake. I doe more then all this, whiche bestowe my lyfe for mine enemies, so they will be|cum my frendes. And in the meane while I call them my frendes in the waye of honour, whom I haue good right to call my seruauntes. Neuertheles I will not take you for my seruauntes, but for my frendes: yf ye wyll as chere|fully and gladly perfourme these thinges that I commaunde you, as I dooe willingly obey my fathers commaundement. They that are vnder Moses lawe, be rightfully called seruauntes: because they depend vpon diuerse rules prescribed vnto them, and rather for feare

then for loue doe the thing that is apointed them. But as for you (whom I haue called from the bondage of the law, vnto the libertie of the gospell) from hence foorth I will no more call seruantes but frendes, as them whome mutuall loue and not necessitie doeth ioine vnto me. For the seruante perceiue not his Lordes intent, but onely dooeth that he is bydden, loking for no greate rewarde yf he dooe it, and well assured to bee punished yf he dooe it not, besydes that for euerye sundrie doynge must be had a sundry commaundement, as goe, cum agayne, doe this▪

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eschewe that. For the maister telleth not his owne counsell to his seruantes, whiche are therfore euill to be trusted, because they rather feare then loue hym. The cause wherfore I haue called you my frendes, is for that I once haue opened vnto you all the purpose of my minde, to thintent there should be no nede hereafter of mennes preceptes contrary to myne. Whatsoeuer my father hath willed me to shewe you, therof I haue made you partakers, as my trust ye frendes. Those thinges whiche I haue taught you, be out of all doubte: for I haue taught you none other, saue what I haue hearde of my father. My preceptes be his preceptes, by keepynge wherof he shall count you his frendes in stede of seruantes.

[ The texte] ¶ Ye haue not chosen me, but I haue chosen you, and ordeined you to goe, and bryngt foorth fruite, and your fruite shall remayne, that whatsoeuer ye aske of the father in my name, he may geue it you.

And because ye maye the better vnderstand how great the honor of this my gentlenes towardes you is, consider how that ye haue neyther prouoked me with your seruice doing, to my frendship, that of duetie I ought to loue you againe: nor yet haue you willyngly cum to my frendshippe, that for gentlenes sake, I should requite you with lyke loue: but when ye wer in bondage of the lawe, and farre of from the fauour of God, then did I of myne owne voluntarie wil chose you from among al the reste, without your desert. And for this purpose haue I chosen you, that ye should more and more increase in goodnes, beeyng grafted in me thorow mutuall loue, whiche ye coulde not haue towardes me, except I had first loued you. As the braunche is alwaye nourished by the moisture of the vine, and spreadeth it self in many braunches, so must you likewise plentifully bring forth fruite of the gospell throughout the whole world, and so do good to other that your self loose no fruite therby. For the common vyne bringeth foorth fruite, but for other, and that suche as soone decayeth: wherfore the braunches thereof be fruitefull but for a tyme, because they growe in a vine that soone fadeth. Contrarywise you, because ye cleaue to an immortall stocke, shall bryng forth fruite that neuer shall perishe, but continue sounde to your eternall

saluacion. And ye haue no cause in the meane while to say it is a great payne to trauayle about the worlde to teache the Gentiles, to suffer the dispites of wicked people. What wages, what ayde, what rewarde is apointed for vs? passe not vpon these worldely defenses. Let this stand you in stede of all rewardes and helpes, that whatsoeuer ye shall rightly aske my father in my name, he shall geue it you. What thinge is more easy then to aske? And what is it that he is not able to geue? Furthermore what is the thyng that he will not geue for my sake?

[ The texte.] This commaunde I you that ye loue together. Yf the world hate you, ye knowe that it hated me before it hated you. If ye were of the worlde, the worlde woulde loue his own. Hou beit because ye are not of the world, but I haue chosen you out of the worlde, therfore the world hateth you. Remember the word that I sayed vnto you, the seruaunt is not greater then the lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will kepe yours also.

Besides this, my commaundementes be not tedious, for what is more pleasaunt then one to loue an other? Who bee so weake but mutuall loue maye make them strong? what thyng is so greuous but mutuall charitie can make it delectable? Neither let this trouble you, that whiles you and I bee frendes

and one of you charitablie doe agree with an other, ye shall be at discorde and strife with the worlde, but rather the selfe same thyng ought to coufourt your myndes, for so muche as by thys token ye shall well perceiue your selves to bee my very disciples and frendes, that is to saye, contrary to the worlde, whiche is all sette vpon malice: whereas you are apointed for heauen, disdayne not to suffer that in the world which I haue suffered before you. The worlde hateth me also not for my deserte, but because I reproue and disclose the euill dedes therof, teachyng thynges whiche do not agree with theyr worldly affecciions. The worlde knoweth menne of his secte, and them doeth it loue and exalte, as lyke louethe lyke: and as an euyll itche coueteth an handsome scratcher. Therfore be they vnhappy whom this worlde flattereth and fauoreth, for that declareth them to bee farre from the fauour of God, whiche is that onely thyng that make the man happie in dede. Whan the worlde hateth you, remember myne example and reioyce in your owne behalfe that ye haue no feloweshyp with the worlde, but do cleaue faste vnto me. For this shall ye perceiue by the hatred the worlde beareth you, howe that ye be myne. In case ye were of the world, if ye loued wordly thinges, and taught according to worldly desyres, then the worlde woulde knowe you and loue you as hys owne, but because ye

folowe not the wayes of the fleshe, but of the spirite, and couete not worldly goodes but heauenly, therefore the worlde hateth you: not that ye deserue it, but for that ye be vnlyke to thesame whiche is euill & wicked. In tymes paste when ye thoughte perfitte righteousnes to consiste in the grosse ceremonies of Moses lawe, and setting your mindes on transytorie thinges, had no loue to heauenly thinges, the worlde did then well lyke you: but after that I had once called you from this secte to the euangelicall and heauenly doctrine, and graffed you in me as braunches in the stocke, the worlde beganne to hate you, and that onely because ye bee myne. Yet of trueth for no cause elles shall ye bee blessed, then for that ye be mine. Meruayle nothing at all though your inno|cencie shall not defende you from the hatred of the worlde. Remember howe I haue tolde you, the seruauntes state is no better then his lordes. For neither coude my innocencie, which is greater then yours, defende me from the malice of the worlde, neyther were they afearde to despise my doctrine, nor yet for all my benefites would they waxe gentle, and call themselves backe from theyr cruell purposes. That thing whiche they durst enterprise against me, who am your Lorde and Maister, muche more boldely will they do it to you. Se●ling they haue de●sed so many snares to bring me euen to the most reprocheful death, and haue so often spitefully railed vpon me, they wil also persecute you my disciples, nay but rather me in you. If they will obey my woordes they wil also obey vnto yours: but lyke as they haue not well borne my doctrine, no more wil they yours, because ye shal teache the selfe same thinges, that I teache.

[ The texte.] But all these thinges will they doe vnto you for my names sake, because they haue not knowen him that sent me. If I had not cum and spokē vnto them, they should haue had no synne, but nowe haue they nothing to clocke theyr sinne withall. He that hateth me, ha|teth my father. If I had not doen among them the workes which none other man did, they should haue had no sinne. But now haue they bothe seen, and heard, not onely me, but also my father. But this happeneth that the saying might be fulfilled that is written in theyr lawe. They hated me without a cause.

And whatsoeuer despite they shall doe against you, I will thinke it doen to

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me: for all thynges that they shall do agaynste you, they shall doe it for the ha|tred they beare to me: when they curse you, they shal curse me: when thei reiecte you, they shal reiecte me: when they beate you, they shall beate me. For whatso|euer displeasure is doen to the membres, thesame redoundeth to the head. And they would doe the lyke to me, if they had me present with them. Now because they cannot shewe their crueltie to me,

they wil shewe it to you. But as all the iniurie that is dooen to you toucheth me: In lyke maner whatsoeuer is com|mitted against my name, tourneth to my fathers dishonour also: whom if they did rightlye knowe, as they thynke they doe, they woulde neuer so shamfully haue handled his sonne. They arrogantlye pretende loue towardes God, and yet they bee wickedly minded againste his sonne. They aske saluacion of God, and goe aboute to destroye his sonne. They boaste themselues to be keepers of Gods commaundementes, and doe reiecte the preceptes whiche his sonne geueth by the auctoritie of his father. They glorie in their knowledge of the lawe, and doe not receiue the knowledge of hym, whom the lawe setteth forth. They wurship the sender, and persecute hym whome he hath sente. Therefore they knowe not God, whome they boaste themselves to knowe. And yet thys ignoraunce shall not excuse them in the daye of punishement. They be igno|raunte in dede, but why? because they woulde not learne. And therfore woulde they not learne, because they loued more theyr owne glorye, then the glorye of god. They did set more by their owne aduauntage, then to winne saluacion by the gospell. Wherefore that thyng whiche my father hath ordeyned for theyr saluacion, haue they through their owne stubber•esse, heaped vp to theyr eter|nall damnacion. For verily I am come and was sente for this purpose, if it mighte be, to saue all men. If I the sonne of God, and greatest persone that could be sent, had not come my selfe, and declared vnto them all suche thinges as might haue brought them to a better minde: If I had not also doen these thinges whiche had been inough to haue forced euen stouye hertes to faythe and belefe, surely theyr destruccion shoulde haue been the more easie, as gilt|lesse of this infidelitie, the addicion wherof, shall make the burden of theyr eternall damnacion the heauyer. But nowe sith I haue leafte nothing vndoing wherby they might be saued, and they againe with obstinate malice haue re|sisted him whiche frely offereth saluacion, they can alledge no excuse for theyr incredulitie. If one hate a straunger, it maie bee thought sumwhat woorthie of pardon because he hateth him whom he neuer sawe, but me they haue bothe seene and hearde. They haue seene me doe good to all folkes, and haue hearde me speake thinges woorthy for God, Neuerthelesse they hate me for those thinges, for whiche they ought to loue me. But whoso hateth me, must nedes hate my father, by whose auctoritie I speake that I speake, by whose power I do all that I do. And I haue not onelye spoken by wordes, but also by my dedes: yet were they so blinded, that they did neither beleue my woordes not dedes. And this selfe thing shall make their damnacion more greuouse, in that they haue so stubbernely abused the goodnesse of God, being alwaye so ready for them.\* If I had not doen suche miracles among them as neuer any of the Prophetes afore me did, whether a man consider the noumer or greatnesse of them, and that not to make them afeard or astonished therewith, but to helpe them that were afflicted, If I had not doen al this, I say, they should not haue been giltye of this moste greuouse sinne: but nowe they haue both heard and



seene, and so much the more haue hated not only me that haue both spoken and doen, but also my father whiche hath spoken by me, and set furth his power by me. They neuer sawe Moses and yet hym they doe exteme hyllye, they beleue the Prophetes whom they neuer hearde, but they turne cleane away from me whom they haue presently seene before theyr eyes, whom they haue hearde speake, of whose benefites they haue so many wayes had the profe. And not herewith satisfied, they take my lyfe from me. In the meane while they pretende a reuerente loue to God the father, whereas whoso truly loveth the father cannot hate his sonne. Howbeit these thinges happen not by chaunce, for the very same thing that these men doe, the Psalmes whiche they haue and reade, did long ago prophecie should cum to passe, that is to saye, that in stede of thanks, they shoulde recompence good turnes with euill will. For thus spake I there, by the mouthe of the Prophete: let them not reioyce and triumphe ouer me, whiche vniustely are myne enemies & hate me without cause. If a man being prouoked, hate an other, it maye bee suffered: if one hate a straunger, it maye sumwhat be pardoned: but who can forgiue him that hateth one whom he bothe knoweth and hath found beneficiall?

[ The texte.] But when the comforter is cum, whom I will sende vnto you from the father (euen the spirite of trueth, whiche procedeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue been with me from the begynning.

Neuerthelesse the incredulitie of these persones shall not make their fruite vn|effectuall whiche will cleane to me. For when I shall haue accomplished al that my father hath geuen me in commaundement, and after that the comforter is come, whom proceding from my father, I wil sende you according to my promise, whiche is the holy goste (beyng the inspirer and teacher of all trueth) he shall declare all that euer I haue sayd and doen, wherby bothe my goodnesse and their obstinate blindnesse shall euidently appeare. He shall shewe how there hath been nothing doen against me, but the same hath been prophecied before in their owne bookes whiche they reade and yet vnderstande not. Ye also whiche are now but weake, then being made strong through the inspiracion of my spirite, shall testifie of me before all menne, for so much as ye haue seene in ordre what I haue doen, and hearde what I haue sayd: Lyke as I haue tolde you thinges certaine, euen the very whiche I haue seene and heard of my father, neyther shall the holye goste put any thing but trueth in youre mindes, for so much as he procedeth from my father: so shall ye beare witnesse of thinges not doubtfull, but suche as be thoroughly tryed by all your senses. And there will be sum whiche will not beleue you, but yet muste not the saluacion of other be loste, bycause of them whiche wilfully perishe through theyr owne faulte.

[ The texte.] ¶ These things haue I sayd vnto you, because ye shoulde not be offended. They shall ex|communicate you: yea the tyme shall cum that whosoeuer kylleth you, will thinke that he doeth God seruice. And suche things will they doe vnto you, because they haue not knowen the father, nor yet me. But these things haue I tolde you, that when the tyme is cum ye may remember then that I tolde you.

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**I**T shal not be seming that euerye daunger should with|drawe folke frō the open cōfessiō of the gospels trueth, which the world, of trueth, shal spurne against with all deuices, but it shall neuer bee able to put it to vtter silēce and conuince that trueth, which staieth it selfe vpō God the auctour thereof. Ye see what thynges the woorld goeth about to doe against me, for publyshyng my fa|thers trueth. And it is nedeful y<sup>t</sup> ye prepare your mīdes patiently to suffer the lyke. I doe therfore tel you y<sup>t</sup> these thin•ges shall cum, lest ye suppose the professiō of the ghospell to bee all plesaūt and delicate, and than you to be y<sup>e</sup> sor•r dismaied when the same things chaū|ceth to you at vnwares, & otherwise than you loke for. For the eiuls which a man foreseeeth, against whiche he stifly bendeth his mynde ere they cū in place, lesse grieueth. I will not deceiue you, neither in the displeasures whiche muste nedes be suffered for y<sup>e</sup> gospels sake, neyther as touchyng y<sup>e</sup> rewardes which ta•ieth for them y<sup>e</sup> valiantly doe theyr duetie and office. To you that beginne to preache the ghospell shall this thing fyrste happen. They that are thoughte to vnderstand the highe poyntes of religion, and to kepe the perfeccion, and do teache and professe the knowledge of the law, shall caste you out of their Synagogues as wicked & coursed people, a thing amōg them of moste reproch, and herewith will they not afterwarde be contented, but they will cum to im|prisonment and to strokes. And at length the thyng will growe to this ende, y<sup>t</sup> whosoeuer kylleth you, shall thynke himself therein to offre a thākefull sacrifice to God. They shall colour out their wickednesse with pretense of godlinesse, & shall accuse & condemne as giltye of impietie, the teachers of true godlinesse: and so it shall cum to passe, that not onely ye muste suffer harde & greuouse thinges, but ye shall bee punished as vngodly persons & malefactours. But care ye not what the worlde iudgeth of you, let my exaample comforte you, remembring that ye suffre these thinges with me, and for my fathers sake and myne. The iniurie is ours, we haue the wrong, and it shal be our parte, bothe to ayde you in youre conflicte, to rewarde you hauing the victorie, to resiste them and also punishe their obstinacie: thinke ye nothing at all of vengeaunce, for they shall not thus handle you because ye be theues or transgressours, or any

waye els woorthie suche euill intreating, but because they doe not yet perfectly knowe neyther me nor my father. The ignoraunce wherwith their crueltie is mingled, shall cause my father to take compassion vpon them, nor I would not ye should so muche desyre their punishmente, as to haue them saued by doctrine: for the zeale of religiō shal sette or prouoke many against you, rather through error of iudgement, than of euill wil. These folke shall repent themselves and amend, after that my father be knowne to the worlde by you, and assone as men shall through youre preachyng vnderstande my doctrine, and knowe what is the power of the holy goste. I knowe ye bee sory for my departure hence, and sorrow is not to be added vpon sorrow, but I thought mete to forewarne you hereof, that when these discommodities falleth vpon you, ye maye the more paciently and with lesse hertebreake beare them, calling to your remembraunce how I had tolde you before, y<sup>t</sup> these thinges shoulde folowe: and that after myne example, ye should suffer of the wicked, of suche as be ignoraunte of the trueth, and euen for my fathers sake and myne: but be ye suffised with a

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stayed conscience in the trueth, and passe not what menne iudge of you, or rather folow my doctrine, and iudge your selfe blessed, when for my names sake menne doe persecute you, when they speake all euil of you, and •elie you. They shall put you out of their Synagogues, but that selfe thing shall proue your names to be registred in heauen.

[ The texte.] These thinges sayd I not vnto you at the beginning, because I was present with you. But now I go my waie to him that sente me, and none of you asketh me whither I goe: but because I haue sayed suche thinges vnto you, your hertes are full of sorrow. Neuerthesse I tell you the trueth. It is expediēt for you that I goe awaye. For yf I goe not awaye, that comforter will not cum vnto you, but if I departe I will sende hym vnto you. And when he is cum, he wil rebuke the world of sinne, and of rightuousnesse; and of iudgement: of sinne, because they beleue not on me: of rightuousnesse because I go to my father, and ye shall see me no more. Of iudgement because the prince of this world is iudged alreadye.

I knewe all these thynges shoulde happen you. Neuerthesse when I firste tooke you to me, I spake nothing of them, not to deceiue you thereby, but because the time serued not than, as in dede all thinges are not fyt for al times. This my bodily presence hath for a season nourished and strengthned your weakenesse, but now forasmuche as the tyme of my departure from you is at hande, it is nedeful y<sup>t</sup> ye be openly admonished what ye shall suffer, to the entent ye maye by litle & litle enure your selves to be content to lacke the comforte of my corporall presence, and after ye

haue sequestred worldly affeccion, to take vnto you more fyrme and manlyke boldenesse of herte, and not to be childishe end lyke vnto babes that hang on their mothers lap, all afraied, if it chaunce them at any tyme to be pulled away out of their parentes syght. I would not pamper and disceyue you with vaine hope, nor yet an other tyme discourage you: ye haue been serued according to your infirmitie, and as tyme required. I haue been your comforter,\* aduocate, and defender. Now I must departe hēce, & though I do so, for your cause chiefly to strengthen you in greater thinges, after this my body bee withdrawen out of your sight, yet my talke therof dooeth put you in suche feare that none doeth aske, or so much as thinke whilther I goe, where as in dede ye ought rather to reioice, than in mind to be troublēd with my departure, seing I goe to my father, from whom I came: not that I shall hereafter be vtterly absent from you, but in an other sorte present with you. Nor I was not ignoraunt what would haue been more pleasaunt to your affections: ye had rather haue the continuall  
 ••alcion of this my con|uersacion among you, but I had leauer speake to you of thinges that do profite, then: which doth delyte you, & would leauer haue you vpō knowelage of the trueth to be in heauinesse for a time, than not to procede to the sure constancie y<sup>t</sup> shoulde be fitte for the storme to cum. And for this cause I do open vnto you what shall chaunce hereafter. Uerily thus I must leue you, and after that I be taken away from you, ye shall suffer many thinges: & that ye may be the more apte to beare the same more patiently, it is expedient for you, that I be had out of your •ight. For vnlesse by takyng from you the sight of the fleshe, ye ware spirituall, that comforter the spirite which shall make you strong, and not to be vanquished, shal not cum vnto you. And because I haue prepared you for him, he shall perfourme & finish that which I haue begonne in you. Finally through that spirite I shall alwaye continue with you, yea and that more presently after I be gone, than I am nowe in this kynde of presence. For the purpose of my

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cumming was not to dwell still with you in the worlde, but the cause why I did abase my selfe to your state and infir••tie,\* was to enhaunce you to heauen. It hath so semed good to my fathers wysedome as processe of tyme shoulde serue, to aduaunce you litle by litle, and by certaine degrees, to thinges of per|feccion: and it is but reason that ye on your behalves do accommodate your mindes and good willes to my fathers order and disposiciō of thinges: ye shall haue al thing of our gifte, but your parte is to endeuoure your selfe to be mete to receiue our benefite, for if ye should alway cōtinue thus affect as ye be now, that heauēly comforter wil not cum to you, as yet vnable to receiue his giftes. But if I goe my waye, and that you not regarding this corporall presence, will frame your mindes to hier giftes, whiche that spirite shall geue you, then shall my father sende hym vnto you, neuer to forsake you nor to leue you suc|courlesse, whether you lyue or

dye. Nor he shall be no frutelesse spirite, but when he cummeth he shall worke more by you, than I nowe doe: not that but our power is all •ne, but becau•e to appointe to euery busynes his tyme, is a thing expedient for ma•nes saluacion. I haue reprobued the worlde, the same thing shall he doe more fully and more plainly: for he shall sore charge the world, that excepte it do for thinke and amende it selfe, geuyng faithe to the ghospell, it shall be without all excuse: for in dede lyke as the infirmitie of our fleshe offendeth the worlde, euen so doeth it seme to minister matter why the sayed world maie pretende an excuse of his infidelitie. They haue seen this outward man very hungrie and a thurst, they haue seen me poore, and had in con|tempt, within a while they shall se me sore afflicted, taken of mine enemies, al to beate and curried and in conclusion die. But when all thinges be finished that the flesh hath here to do, & that they shall se this body after it be dead, liue againe, and ascend vp into heauen, and shall se the holye ghoste sent, and make you so dainly vnfearefull preachers of my name, and shall also perceiue won|derfull power, vertue, and strength, shewed by calling vpon my name, as deuils to go so dainly out of men, the halte & lame to be restored to their lymmes, the sycke to be healed, the dead to lyue againe, and moreouer euery thing to cū to passe whiche the Prophetes had prophecied shoulde folowe and be: than (I say) no manner of excuse shal be left to the wicked and mis•reantes: for than the worlde shall be adiudged and condēned of thre pointes, and can not be excused: firste of synne, after of rightuousnesse, and thirdly of ludgemēt: he shal rebuke the worlde of the greatest and suche a synne as doeth include in it all other sinnes, (a synne inexcusable) and whye? because seing they perceiued the pro|phcies of Gods owne Prophetes take effect, many thousandes professe my name, they that beleued in me (after they had receiued the holy goste) speake straunge languages, much noted for their miracles, forsake the supersticion of Moses lawe, imbrace the holy gospel, deteste theyr forefathers Idolatrie, and yet wurshippe the father of heauen in true godlynesse of life, nothing regarding worldly commodities, but haue their mindes wholy sette vpon heauenlye thinges: the worlde, 〈◇〉 saye, perceiuing this, what excuse shall it make for his lacke of belefe: If there shal be no lacke on my fathers behalfe that hath sent me, nor of myne whiche was sent to haue had all men sauēd, and yf the holy ghoste shall omit nothing, whome both we shall sende, neyther ye whome that heauenly spirite shall vse as his instrumentes, what resteth but that al may vn|derstand howe that they perishe in the synne of vnbelefe? And whan they shall

see the prophane Gentiles to haue the sinnes of their olde former lyfe washed away, and themselues endued with innocēcie, thorowe baptisme and professi|on of my name, it shal be manifeste that wittingly and willingly they abyde still in their filthines, and adde sinne vpon synne.

And the worlde also shall bee reprobued of falsely vsurped righteousnes,\* for nowe they sum waie pretende the keepyng of the lawe, they sumwhat glolry in obseruing the ordinaunces of their progenitors, they pretende religion whiche their forefathers gaue them, the feastes, the sabboth dayes, the praylers, the woorkes of mercie, their wayes of honouring God, and suche other lyke whiche hath the pretence of righteousnesse: but after that they shall see the wonderfull power of that spirite, not to bee geuen but to those that haue professed my name, and that it shall bee their chaunce whiche were Idolatres to haue it without keepyng of the lawe, what than shall they say thereby, whiche challenge to themselves righteousnes by keepyng of the lawe? All in vaine do they glorye before menne in a false righteousnes, whiche haue refused hym by whome onely true righteousnesse cummeth. And all this to bee true shall then be more open to the worlde, whan that spirite shall declare me not to bee dead, whom they had fastened to the crosse, and had bur•ed, but that I dyd returne agayne to my father, (from whom I came,) to ly•• with hym: and than being inuisyble & withdrawn out of mens syght, to do greater thinges by you being inspired with my spirite, than I dyd be•ng with you ly•yng in the worlde. Thus it shall cum to passe, that through these thinges the vnrighteousnes of them shall be rebuked, which haue put their hope of righte|ousnesse other where than in me: and the iustice of God made more notable, whiche faithfully hath perfourmed the thing which many yeares agoe he pro|mised to mankynde by his Apostles, and Prophetes▪ and within a while the thing shalbe put in v•e and take effect, for I shall not long be conuersaunt among you in this visible bodie, but shall dye and goe to my father. And yet ye shall perceyue me to be one that liueth, and hath power, and that shall ac|complishe all that I haue promised.

Moreouer the worlde also shal be rebuked and reproue• of iudgement, be|cause that (by seing men euery where through penaunce co••erte from synne to innocencie of lyfe, leaue the grosse ceremonies of Moses lawe, and ruine to godlynesse of the ghospell,\* the nacions of the whole worlde forsake theyr wurshipping of diuels and images, and falle to the true wurshipping of God the father, the sonne, and the holy ghost) it shall manifestly appere the prince of the worlde (who hath heretofore by synne practised 〈◇〉) to be already with his owne weapons vanquished, put out of the waye, and iudged as one that hath procured my death, by whom innocencie, libertie of the gospell, and immortalitie is recouered, employed, and geuen. Than shall it well appere to haue been a triumphe, whiche semed to be a thing of shame and reproche, and that to haue been a victory whiche was imputed and counted for an ouer|throwe and an vtter destruccion: for whan deuils shall eche where be cast out of the temples▪ and shall crye out at the signe of the crosse, when they shall leaue the bodyes whiche they had of long tyme possessed at naming of me, shall not that openly proue theyr prince to be iudged and condemned? Shall it not bee apparante and a clere matter that they also be woorthely iudged and

con|demned whiche had leuer folow hym being alreadye vanquished and iudged

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to eternall deathe, than me, whom as a conquerour, and to all folke the verye auctour of innocencie and of life, God shall carrye vp and auaunce to the felow|ship of his kyngdome?

[ The texte.] ¶ I haue yet many thinges to saye vnto you, but ye cannot beare them awaye nowe. Howbeit when he is cum whiche is the spirite of trueth, he will leade you into al trueth: he wil not speake of hym selfe, but whatsoeuer he shall heare, that shall be speake, and he wil shewe you thinges to cum. He shall glorifie me, for he shall receyue of myne and shall shewe vnto you. All thinges that the father hathe are myne. Therefore sayed I vnto you, that he shall take of myne and shewe vnto you.

I coulde tell you many mo thinges, but the tyme serueth not, nor your weakenesse wyll not as yet beare them: and since I haue not yet altogether goen thorow with this mine ambassade, I do therfore reserue them to the cum|myng of the holy ghost: he beyng once come, shall fynde you more apte to relceyue a more full knowledge, euen when the busynesse of my deathe, resurreccion, and ascencion shall be dispatched and fynished. This spirite that I speake of shall be no lying or worldely spirite, but my very spirite, that is to saye, the spirite of trueth, he shall teache you all trueth, whiche ye are not nowe able to receiue at ful. He also shall speake vnto you, but (that shall be) by secrete inspilrations. He shall not with mouing the ayer touche your bodely eares, but by a priuey secrete vertue shall moue the inwarde myndes: neyther shall he speake thynges of vncertaintye, but in lyke maner as I haue spoken nothyng whiche I haue not heard of my father, so shall he inspire nothyng into your hertes, but that he hearde of my father and me: and he shall out onely open vn|to you all trueth of thynges paste, but also he shall foreshewe you thynges to cumme ere they happen, so often as nede shall require: for he is not alone only almighty, but hathe withall knowleage of all thinges.

He shall by you make the glory of my name be knowen to all men, lyke as I by my deathe and resurreccion shall make my fathers glory notable and famouse: for as what thing soeuer I doe, redoundeth to my fathers praise and glory, of whome I haue my being, and of him haue receiued all that I haue: cum so shall it growe to my honour and praise, whatsoeuer he shall woorke by you. He shall mocion you to nothing contrary to those thinges, whiche I (relceiuing them of my father,) haue taught you. All thinges is common betwene vs, all thinges procede from my father: but whosoever is



his, is mine, nor any thing is my fathers or mine, whiche is not common to the spirite. Therefore by the sayde spirite shall I speake to you, as my father hath spoken to you by me: he that beleueth me, beleueth my father, and he that beleueth the spirite, beleueth vs both.

[ The texte.] ¶ After a while ye shall not see me, and againe after a while, ye shall see me: for I go to the father. Then sayed sum of his disciples betwene themselves: what is this that he sayeth vnto vs, after a while ye shall not see me, and againe after a while ye shall see me, and that I go to the father? They sayed therefore, what is this that he sayeth after a while? we cannot tell what he sayeth: Iesus perceiuing that they would aske hym, sayed vnto them: Ye enquire of this betwene your selues, because I sayed after a while ye shall not see me: and againe after a while ye shall see me: Verily verily I saye vnto you, ye shall wepe and lament, but contrariwyse the worlde shall reioyce, ye shall sorowe, but your sorowe shall be turned into ioy.

Now than being corroborate and stablished with many thinges, be ye bold and take good hearte vnto you againste the storme that hangeth ouer you, &

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in aduersitie saue your selues to the prosperitie whiche shall folowe: within a while ye shall lacke the syght of me, but ye shall be without it no longe time: for within a shorte space after, I shall be presented to your syght agayne, that so ye may litle by litle be brought in vnto wante the sight of this body, which is not moste commodious for you. For I returne to my father, to the intent that after I cease to be seen of you, I maye endue you with greater giftes.

But notwithstanding all this, so great sorowe did possesse the disciples mindes at that time, that they neyther vnderstood nor coulde kepe in memorie thinges that were often repeted and reiterate: for whereas our lord Iesus did declare in these wordes not very obscurely, y<sup>t</sup> by death and buryall he should be absent out of his disciples sight, yet none otherwyse but that within thre dayes after he would appeare vnto them againe, euen in the self same bodye, but now immortall: & so after he had for a fewe dayes space confirmed and stayed the mindes of his disciples, to conuaye hymselfe again into heauē. And to the intent that hauing his bodely sight withdrawen from them which letted them to be spirituall, they mighte deserue that heauenly spirite, and after that to looke no more for their lordes bodely presence, saue onely when at the laste daye he shall once for all shewe hymselfe to the whole worlde for to iudge the quicke and the dead: all this, I saye, notwithstanding, yet did not the disciples perceiue the

thing that was spoken, but sayde muttering among themselves: what meaneth this saying: after a litle while and ye shall not see me, and again there shalbe a litle time that ye shal se me, for I go to the father? How shall we se hym that hath himselfe awaye to go to his father▪ Or what meaneth this litle while wherein he shall restraine vs from seing of hym, and againe after a litle while, when as he shall permit vs to see him? This is a darke saying and we vnderstande not what he speaketh.

Than Iesus perceiuing that their mindes was to aske him what he ment by his saying,<sup>\*</sup> preuented their demaunde and question: to declare (as his custome was) that he knewe the moste secret thoughtes of mē: and againe he saith: this that I sayde, (after a litle whyle the sight of me shalbe taken frō you, and againe after a litle while it shalbe restored newly vnto you, because it is not expedient that I shoulde alwaye tarry among you in suche sorte as I now do, but it is more for your profit y<sup>t</sup> I depart hence and go to my father,) doeth trouble you. The thing that I haue sayd is moste true. The tyme is nyghe, when as hauing this our familiar cumpanie disceuered and broken, ye shall with wayling, sorowe, and weping, be in manner consumed, and werye of your lyues, as men destitute of all succoure. Contrarie, the worlde shal ioye, prauce and triumphe as a conquerour, but within a litle tyme the course of thinges shall be chaunged: for the worldes ioye shall be turned into sorowe, & your sorow into ioye and gladnesse. The cause is that as my death shall greue and make you pensife, but it shall make the Iewes gladde, so my resurreccion shall make you ioyouse, and contrarie it shall vexe and trouble the Iewes. Wherefore beare you well and boldly this shorte sorowe, thorowe hope of the ioye that shall folowe soone after.

[ The texte.] ¶A woman when she trauayleth hath sorowe because her houre is come, but assone as she is deliuered of the childe, she remembreth no more the anguise, for ioye that a man is borne into the worlde. And ye now therfore haue sorow: but I will see you againe, and your hertes shall reioyes, and your ioye shall no man take from you. And in that daye shal ye aske me no question.

In lyke manner as a woman greates with childe suffereth sore greuous paynes in the tyme of her trauayle, but yet she beareth oute those painefull throwes with a stout good herte, because she knoweth they shall not long endure, and soone after there foloweth vpon the byrth of the childe, ioyous pleasure: for as sone as she hath brought forth the childe that she laboured of in trauayle, her pleasure in beyng a mother of a newe childe is so great, that she forgetteth the dolourouse payne whiche she sustained in her trauailes: yea to saye sothe, she ioyeth muche that she hath boughte

long comforte with a shorte dolour. In thesame wyse shall you also for a litle time that draweth fast on, be sore vexed in minde, yea and ye be nowe already in great sorowe, yet so that within a fewe dayes hereafter when I being a conquerour of death, shal present my selfe alyne againe vnto you, your hertes shal be replenished with great ioye, because him, whome ye did bewaile and mourne for being dead, ye shall than see aliue and made immortall, neuer after to dye. The sorowfull mourning shall be shorte, but the ioyeful mirth shall be perpetuall: for death ouerpasseth, but immortalitie remaineth for euer.

[ The texte] ¶ Verily, verily, I saye vnto you: whatsoever ye shal aske the father in my name, he will geue it you. Hitherto haue ye asked nothing in my name. Aske and ye shall receyue, that your ioye maye be full. These thinges haue I spoken vnto you by prouerbes. The tyme will cum when I shall no more speake vnto you by prouerbes, but I shall shewe you plainly from my father. And that daye shall ye aske in my name. And I saye not vnto you that I will speake vnto my father for you, for the father hymselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the worlde, agayne I leaue the worlde, and go to the father.

There be nowe many thinges whiche your herte lepech for desyre to question with me of. Than shall your mindes and also your iyes be so fully content and satisfied, that ye shall wene no more questions are to be demaunded: for great excelleng ioye shall shake of and vtterly put awaye all griefe of minde, neyther shall you wyshe or require any thing els, considering ye shall see and perceiue more giuen you than you looked for, or durst be bolde to desyre. I assure you, after I be taken from you vp into heauen, ye shall wante nothing, for what can be more easie than to aske of a father? whatsoever verily ye shall aske of him in my name, it shall be geuen you. What nede you any other ayde? The father alone maye do all thinges, and he will deny my frendes and them that aske in my name, nothing: hitherto my bodily presence hath letted you to aske any thing in my name worthie the same: for as yet ye do not wholly depende of heavenly ayde, but as being led by worldly affeccion ye do depende vpon this bodie: hereafter lyfting vp your hertes to heauen make your petition where ye knowe me to be a present aduocate, and ye shall obtaine whatsoever ye aske, that your ioye, which shall after this heuines where in you be now, come vnto you by reason that ye shall see me againe, maye than be full and perpetuall, for than shall be no chaunge of sorowe and ioye, by hauing or not hauing of me after the infirmitie of the body, but trusting to heavenly succour that is alwaye ready for you, hauing alwaye the spirite a present comforter and counseller, ye maye enioye a continuall gladnes of conscience, thankyng and praysyng God bothe in prosperitie and also in aduersitie.

This nowe by the waye haue I sumwhat obscurely and prouerbi ally spo|ken vnto you, as yet not fully vnderstanding what I doe saye, for it behoued

so to geue place and beare with your infirmitie, that you also maye learne to cō|descend and agree to the imbecillitie, and weakenesse of other: but the time shall come whan hauing this mortall body remoued hence, I shall cōmon with you (than being more stablished and stronger, and also sorowe set a syde more at|tent) of my father manifestly, without closynge vp the matter in parables, for now by reason y<sup>t</sup> your minde is vnsteadie, weake, and carefull, the thing which is plainly and openly spoken, is to you as it were a parable. At length I shal euen by my spirite declare and open vnto you, the very certaintie of my fathers wyll, for it becummeth not you to be ignoraunt of my fathers wyll: verely I shall than speake vnto you whishtlie and without wordes, but I shall speake assured and manifeste thinges, if so bee ye aske them: yea and than also the holly ghoste shall incense you, what to aske, and howe to aske in my name, whiche in case ye so do, surely though it were a great matter, and a thing of difficultie, yet shall the father for my sake not deny it you askyng it.

And I doe not nowe speake this as if ye shall obtaine your requeste by my mediacion, in suche sorte as men doe sumtime at a kinges hande y<sup>t</sup> is but a mā, obtaine their requeste at the desyre and suite of sum one that is in fauour with the kyng, whiche petition the kyng woulde not els haue graunted, but that he was content to geue it for his sake whiche did commende & set forward the sul|ters supplicacion: but as for my father, althoughe he loueth to bee asked of by his sonne, by whome his will hath beene to graunte all thynges to menne, yet that notwithstandinge he wyll otherwise consente to your desyres, not onlye for the loue that he beareth towards his sonne, but whiche he hath also to|wardes you: for he loueth not his sonne so that he loueth not you, but whom|soeuer the sonne loueth, those the father loueth also. Therefore he loueth you, not for your workes sake, but for that ye loue me semblablie, and beleue that I am cum out from hym, for this is to loue the father, euen to loue his sone: and to beleue the father is euen to beleue the sonne. He of trueth dooeth not beleue whiche denyeth the sonne to haue cum from the father, and not to haue sayed and doen all thyng euen by the fathers auctoritie.

I was already with the father, before I came into the worlde, euen for to cary you vp, takyng vnto me this mortall body y<sup>t</sup> ye se, but for your cause came I into the worlde, euen for to cary you vp into heauen. Now than the thynges beyng once do•n, whiche the father gaue me in commaundemente, I doe euen for your sake, leaue the world as touchyng bodily presence, and

returne again vnto the father: and truely whatsoeuer is or shalbe doen here, it is and shall bee doen to bryng you to saluacion.

[ The texte.] ¶ His disciples sayed vnto hym: lo, nowe •alkeste thou plainly and speakeste no prouerbe. Nowe are we sure that thou knowest all thynges, and nedest not shal any man should aske the any question: Therefore beleue we that thou camest from god. Iesus aunswered them: Nowe ye do beleue: beholde the houre draweth nye, and is already cum▪ that ye shalbe scat|tered euery mā to his owne, and shall leaue me alone. And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you. that in me ye mighte haue peace. For in the worlde shall ye haue tribulacion, but be of good there, I haue ouercum the world.

The disciples beyng boldened with these sayinges, begunne sumwhat to stande in their owne conceite, and as though they had of theyr owne strength beene able to abide and heare their lordes death that was at hande, they an|swere on this wyse: loke (saye they) euen now at this present doest thou fullfill

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the selfe thyng whiche thou promised•t afterwarde to doe: for nowe withoute any darkenes of parables, thou speakeste plainly out, what thou wilte do: ney|ther nedeth it to aske the any further question. For thou knoweste all thynges, and with thy good wordes hast deliuered our hertes from sorowe, so that we nede no further comunicacion: & why? we nothinge doubt, but that through hope of thy ioye to come, wee shall boldly and patiently suffre the thyng that is imminent and cumming towards vs: and we do therfore finallye and velrily beleue that thou art cum out from god, because thou seest throughly the very botome and secrecie of our hertes. And than the Lord Iesus, whose ma|ner was euery where sharply to controll, and restraîne whatsoeuer humayne and worldely arrogancie, ambicion, or selfe affiance, he perceiued to arise in his discyples heartes, y<sup>t</sup> they mighte plainly learne to distruste their owne strength and vertue, whereby they myghte dooe nothyng, and wholly to depende vpon the hande of God the father: The Lorde Iesus (I saye) dyd thus abate and acoole that arrogancie (whiche was suche) that thoughe they yet vnder|stoode not what he sayed, thoughe they had no true belefe, and as yet were not meete for the stormes that wer cummyng vpon thē, for all that they tooke on hande the thing that was to be asked of God by prayer. And he aunswereth them after this sorte: What dooe I heare? the thyng whiche I promyse to geue you hereafter whan ye shal be made stronge,\* and be staied by my doctrine, and by the inspiracion of the holy ghost, ye now proudly take on

hande before due time: as if ye might do at least sumwhat by the helpe and assistance of mā's owne power and vertue: when as rather the tyme is full nyghe that ye shall declare howe strengthelesse yeare of your selves. For ye shall not onely bee vn|able to go through the instante tempeste, but leauing me alone in the handes of the sergeauntes & catchpolles, whiche shall violently draw me to the deathe of the crosse, ye shall run awaye eche one a  
 •ere waye, through feare so amased, that ye shall not one beare cūpany with another to your succoure and comforte, whyles euery one shall feare other, leste by any others telling he mighte be bel|wrayed and come in daunger, albeit in dede I nede not your aide and helpe: I shall of trueth be forsaken of all my frendes: but yet shall I not be desolate, bel|cause the father shall neuer leaue me. Therefore I do speake these thynges vn|to you, that distrusting your owne strength, ye maye reste and staye your selfe in me. The worlde shall make greate commociō, and fiercely rise againste you, as it doeth agaynst me, but bee bolde and shrynke not, remēbryng that I haue conquered the worlde: ye shall take exaample at me, and shall trust to be holpen by me, ye shall also haue victorie but through me, beyng of youre owne nature very weake: and yet when tyme and occasion shall require, ye shal be throughe my spirite stronge and vnuanquished.

The .xvii. Chapter.

[ The texte.] ¶ There wordes spake Iesus, and lift vp his iyes to heauen, and sayen: father, the houre i • cum▪ glorifie thy sonne, that thy sonne also may glorifie the. As thou ha •• geuē him pow|er ouer all 〈◇〉, that he should geue eternall lyfe to as many as thou hast geuen him. This is life eternall, that they might know thee, the only true god, and Iesus Christ whom thou hast sente.

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**A**fter that Iesus had with this kynde of talke partel|lye comforted his disciples, and partely taughte them and geuen them also instruccion againste the daunge|rouse storme that was imminence and cumming v|pon them than for so muche as he had by woorde of mouthe aduertised them howe that mans own power and strengthe is not to be trusted to but menne muste put their truste in heauenly ayde and succour, he nowe therfore woulde teache his, by very practise, that in worldely afflictions, whiche percase myghte sodeinly falle vpon them, they shoulde looke to none other for succour, but vnto the father of heauen, vpon whome oughte all they wholly to depende, that bee desyrrouse to bee strong inough and able to beare persecucion. Therefore, lyfting vp his iyes to heauen, to thentente he so might euen by the very semblance & behauour of body teache whither the minde shoulde bee directed, and wherupon fixed, he spake on this wise:

father (sayed he) nowe the tyme is cum whiche I haue alway lon|ged for. Glorifie thy sonne amōg men by death and resurreccion, that thy sonne on his behalfe maye glorifie the amongest all men, and so the one to be knowen by the other. For so it is expediente for the saluacion of all mankynd, that the worlde knowe the sonne by thee, and the father again by the sonne. And for this cause hath it pleased thee to geue vnto the sonne power ouer all mankynde vniuersally: And for none other ende haste thou geuen this power, but that all folke shoulde be sauēd. And being deliuered from death, should attē to e|uerlasting lyfe. For it hath liked the, that what thing soeuer thou grauntest and geuest to men, thou geuest and graūtest it by me: through whose death thou geuest to all that will, eternall lyfe. Furthermore, the very originall foun|tain of eternal life is, that (both the one and the other setting forth eche others honour and name) men by fayth know vs both: that is to saye, thee, whiche art the onely true god, not only of the Iewes but of al the people of the whole world, from whom procedeth whatsoeuer is any where good, and to knowe him also whom thou hast sent into the worlde, for the saluacion of mankynde, Iesus Christ, by whom thou geuest whatsoeuer it pleaseth thy goodnes to geue to men: and this thou doest that they should rendre thanks to vs both, to thee as to the chiefe autor of al thinges, to me who at thy wil and pleasure, am about willingly and gladly to finishe vp this busines that I am appoin|ted to. For he cannot cum to saluacion whiche honoureth the father, in case he despise the sonne, nor yet he that hath the sonne in reuerence if so be he contēne and neglecte the father: for asmuche as the praise and glorie of the one, is the praise and glory of the other.

[ The texte.] I haue glorified thee on the earth. I haue finished the worke, whiche thou gauest me to do. And now glorifie thou me, o father, with thine owne selfe, with the glorie which I had with the ere the world was. I haue declared thy name vnto the men, which thou gauest me out of the worlde. Thine they were, and thou gauest them me, & they haue kept thy worde. Nowe haue they knowen, that all thinges whatsoeuer thou hast geuen me, are of the. For I haue geuen vnto them the wordes whiche thou gauest me, and they haue receiued them, and haue knowen surelye, that I came oute from the: and they haue beleued that thou did|deste sende me.

I haue hitherto renoumed thy name by miracles, and with my doctrine

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here in the worlde, and haue goen about and doen thy commaundement being forwarde and readie to prosecute and accomlishe that which remaineth to be doen. I haue not sought myne owne glory, but thine: yea I haue abased and caste downe my selfe into extreme contempte, to thentente



I might blase and honorably set furth thy name amōg men. For thy glory is alway whole, sub|stanciall, and sounde in it selfe, without decaye, nor thou haste no nede of mā's prayse, but it standeth them on hande that thou be knowen vnto theym. And now my father, bring thou it to passe, that on the other parte, the worlde may semblably knowe and perceiue that I am fully and wholly receyued into that same glorie whiche I had with the, •efore the worlde was made. By reason of the frayle mortalitie and brittlenes of the bodie, men impute me to be very base, and exteme me very courseye, but they hiely exteme the. Thy glory as of it selfe it hath neyther beginning nor endyng▪ so can it neither encrease nor decrease. Nor the infirmitie of this bodie that I haue put vpon me, doeth not impouerishe or lessen •y glorie, whiche I haue alway had beyng euermore borne of the, but thou haste made the worlde by me, to haue folke that shoulde knowe, that shoulde haue in admiracion, and shoulde loue thy power, wisdō, and goodnesse: and nowe agayne is the time that thy goodnesse muste restore by me, that whiche hath been fourmed and made. It shall verelye be restored, if the worlde knowe howe great thy loue is towards mankinde, whiche to saue, thou haste geuen thy only sonne vnto death: howe great thy power is that hath conqu•red the deuill and vanquished his tyrannie: how great is thy wisdom that hath with suche wonderfull deuce, conuerted the worlde vnto thee which was alienate from thee. The thing is begun, and the foundation of this worke is layed.

I haue made thy name knowen vnto them, whom (being through thy god|ly inspiracion exempte and priuiledged from the worlde) thou haste geuen and committed vnto me. They could not haue beene taken out and separate from the world, they could not haue been grafted in me, vnles thy liberall fre good|nesse, had inspired their minde. Thyne they were, whom thou createdst, thine they were whom thou haste appointed to this businesse, and geuen them to me to be taught and infourmed.

Neither hath thy bounteousnes nor my laboure and diligence been be|stowed vpon them in vaine. They haue b•leued my doctrine, wherin I haue taught them thee, and not onely geuen •••dence vnto it, but they haue hither|to stande stedfastly in faythe, obeying my wordes. For it is well knowen and persuaded vnto them, that the lewes would not beleue, that whatsoeuer I haue taught, whatsoeuer I haue doen, it hath proceded from the as the auc|tor: and hath been doen through thy power and vertue.

For I haue taught them none other thing than that I haue learned of the, who also haue al my being and whatsoeuer I am, of ther, and whatsoeuer is thine is also mine. Therefore my worde (whiche the Phariseis haue contem|ned,) haue they receiued as cum from the, and beleuing thesame haue certainly knowen that I proceded from the, and of the am sent into this worlde. They haue thus muche profited, that they be perswaded howe that I am Messy|as, whiche haue been so many hundreth yeares looked for: whome thou haste sente into the worlde, for the saluacion of all that

faithfully beleue. And nowe because I do leaue them as touching  
companiship of body, I do on my belhalfe

agayne commende them to thy goodnesse to be kepte and preserued, that  
they decaye not, but alwaye profit more and more and waxe better. Thei  
knowe whom they ought to thanke for theyr saluacion. They knowe of  
whom to bee succoured, and whome to leane to. They doe depende vpon  
thee.

[ The texte.] I praye for them, I praye not for the worlde, but for them whiche  
thou hast geuen me, for they are thyne. And all myne are thyne, and thine are  
myne, and I am glorified in them. And nowe I am not in the worlde, and they  
are in the worlde, and I come to thee. Holye father, kepe thorowe thyne owne  
name, them whiche thou hast geuen me, that they also maye be one as we are.  
Whyles I was with them in the worlde, I kepte them in thy name. Those that  
thou gauest me haue I kepte, and none of them is loste, but that loste chylde,  
that the scripture might be fulfilled.

Therefore I praye for them whome beyng withdrawen out of the worlde,  
thou wouldest shoulde be thine: and my prayer is that thy goodnes would  
sta|blyshe and make the thyng perpetually theyr owne, which thou haste  
begun in them. I do not nowe praye for the worlde, which being blynded in  
euyl desyres, doeth stubbornly oppugne and reclayme agaynste my  
doctrine, hauyng enuie at theyr owne saluacion, when it is freely offred  
them: I praye for them whom thou hast committed to my tuicion, because  
thei be not of this worlde but thine, and agaynst the malyce of the deuill,  
they cannot be in sauetic but by thy con|tinuall ayde. I therefore, o father,  
commende them to thee, that it maye please thee to let them be alwaye  
thyne, lyke as I am perpetually thyne for euer.

And therfore are they myne, because they bee thyne: For betwene vs are all  
thynges common. For whatsoever is myne, thesame is also thyne: And  
what|soeuer is thine, thesame is also myne. And like as thou arte honoured  
and glo|rified by my doctryne among menne, so am I glorified by the  
beliefe of these, whiche sticke vnto me constauntly: when as the Phariseis  
and the scribes stāde obstinately in the deniall therof. For these shall after a  
sorte succede me in of|fyce, and come into my rouse, and after that I be  
takē a way out of this world, they shall make bothe thy name and myne to  
be of famouse memorye, through|out all the worlde. I haue played the  
preachers parte, and dooen my funccon and office therein, wherein these  
shall succede me, and come to lyke offyce.

And nowe am I not in the worlde, whiche I do furth with leaue, and goe out of it, but yet these abyde styll in the worlde in my steade, to disperse abroad throughout all nacions of the worlde, that whiche they haue learned of me. But I (leauyng them behynde me) come whole to thee. O holy father, kepe and preserue them in preachyng of thy name, whome thou gauest me to teache: and so kepe them that they maye preache and teache those thynges, which thou haste wyllled me to preache, and whiche thynges I haue taughte obeying thy wyll in all thynges. And this do, that as I neuer went from thy commaundementes, but in all thynges haue agreed and consented to thy wyll, so bothe the doctrine of these, and also theyr lyfe, do neuer dissent frō myne. For so shall our name be truely glorified by them, yf as we agreyng within ourselues do bothe the one and the other glorifie eche other: so euen these neuer dissentyng from vs, doe make our name famouse all the worlde thorowe. For whatsoever they haue taught and doen▪ because it shall be perceyued to haue come from vs, it shall therfore redound and be referred to the prayse and glorie of our name. As long as I lyued in theyr company familiarly, as a man with men, I was diligente to kepe them as thyne, and as men that thou haste put me in truste withall, euē

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with bodely seruice, and doynges also, and I haue reteyned and continued the hitherto in league with vs. So manye as thou gauest me, haue I faythfullye kepte safe, and neuer one of this couente or felowship hath perished except one: whiche (though he lyued in my companye) yet was he none of myne, but borne to damnacion, whiche hymselfe through his owne faulte willinglye called for, and occasioned to fall vpon hym. For I omitted nothyng that should haue reuoked him, and haue brought him to better mynde. And this thyng truely dyd not happē by casualtie, but holy scripture dyd long tyme before shewe it should come to passe, that a familiar and a companion of householde, shoulde betraye to death his owne lorde and Maister. Notwithstandyng, throughe thy godlye deuise and diuine prouidence, it is come to effecte, and purpose, that also this mannes death and damnacion, shall be profitable and do good to the publique healthe and saluacion of the whole worlde, synce that by hym is procured the thyng, without whiche saluacion coulde not be had, and sithe also an example is gotten thereby, whiche ought to counsayle and admonishe euery man to abyde constantly, and to perceyuer in the thyng that he hath once begunne, and taken in hande: leste he by his owne folie turne to his owne vtter destruccion and cause of his owne damnacion, that thyng whiche (by the mere bountie, and free goodnes of God) was geuen hym, to obteyne thereby eternall health and saluacion.

[ The texte.] Nowe come I to thee, and these wordes speake I in the world, that they might haue my ioye full in them. I haue geuen them thy worde, and the world hath hated them, because they are not of the worlde, euen as I also am not of the worlde. I desyre not that thou shouldeste take them out of the worlde: But that thou kepe them from euill. They are not of the worlde, as I also am not of the worlde. Sanctifie them thorow thy trueth. Thy worde is the trueth. As thou dyddest sende me into the worlde, euen so haue I also sent them into the worlde: and for theyr sakes sanctifie I my selfe, that they also might be sanctified thorowe the trueth.

But nowe, lyke as these matters are dooen by thy eternall wisdom and iudgement, euen accordyng as thou wouldest haue it, so I now after I haue filnished the thynges that thou commaundedst me, do leaue the worlde and come to thee. But I that shall go hence, do in the meane while speake these thynges vnto thee, not that I am any thyng doubtfull of thy wyll, but that I maye by this prayer comforte and stablishe my disciples: to the entent they maye vnderstand how that thou wilt care and prouide for them, after that they shall wante the presence and sight of my body, and that they maye also put away sorowfull pensiuenesse, for that they knowe howe that I shall lyue agayne: and so theyr ioye to be soone renued agayne, when they haue sene me risen from death to life: and in conclusion, after they haue seene me taken vp into heauen, and they to haue receiued that heauēly spirite, the holy ghost, one that shalbe both in steade of thee and me, they maye conceyue and receyue no temporall or vnperfite ioye, whiche maye ryse by the sight of my body, when it is brought to them agayne: but to haue a perpetuall and a perfite ioye whiche oure spirite shall alwaye infuse in them, dwelling in theyr hartes: to the entent that nowe they shoulde delpende of nothyng els than of a good affiaunce in vs, and in the vprightnes of conscience. The worlde shall stire vp sore stormes of grieuous persecucion algaynste them, because my doctrine agreeth not with the affections and carnall desyres of this worlde. For men, of trueth, be desyrouse of, and gape for earthlye

and transitory thinges, and I teache heauenly thinges. This doctrine which I had of the, I haue taught it them: and these fewe haue well liked it and embraced thesame, the worlde setting nought by it. And because these loue my doctrine, the worlde hateth thē, as forsakers of the worlde, & runnagates to vs: & the worlde hath none other grounde thus to doe, but because they stick vnto vs, & renounce the worlde. This worlde hath his baites & enticementes that seme pleasaunt for a time: it hath also his dreadfull thinges, and threatninges, wherwith it doth discourage & weaken euen a right stronge and bold herte. Herewith he mayntaineth and

defendeth his faccion, & fighteth against our religion. Therfore equitie  
 would, & no lesse becummeth our bounteousnesse, that those whiche hath  
 forsaken the worlde to come to vs, and haue cōmit and credite themselves  
 wholly to vs, and altogether depend vpon vs, we should care and prouide  
 for: to thentent the worlde may knowe that they be in more safetie which  
 betaketh themselves to our succoure and mayntenaūce, than those that  
 leaneth to the ayde & helpe of the worlde. The simple, playne true hart,  
 which they beare towards vs, and the trust that they haue in vs, deserueth  
 heauēly fauour, & the hatred which the worlde beareth towards them for  
 our sake, prouoketh out beneuolence and good will towards thē. For the  
 worlde doth not therfore hate them, because they be theues or murderers,  
 rauishers, or deceyuers with false bying & sellyng, but because they be  
 cleare and pure from the enormities of this worlde: as ambicion,  
 couetousnes, malice, pharisaicall fraude, from idolatrie, from vnclennesse  
 and oth̄er sinnes wherwith the worlde is euery where infect. Furthermore  
 as the worlde hateth me bicause I haue obeyed thy will, so doeth it also hate  
 them, because they doe mislyke and contemne the doctrine of the Phariseis,  
 and set nought by the folishe wisdom̄e of the worlde: but in a simple and  
 true meāning fayth, obey my lawes and tradicions. And the worlde doeth  
 not onely hate me but also my name, and is lothe to haue me spokē of: yea  
 for my cause it hateth them whosoeuer they be, that wyll neglecte mans  
 doctryne, and folowe the plaine pure doctrine of the gospel, euen because  
 it doeth muche disagre with the lustes and desires of them whiche withal  
 affeccion and pleasure doe embrace thinges of this worlde. I nowe that  
 haue diligently doen my duetie and office, \* am separate from the felowship  
 of the worlde, for so it is mete to be: But I would not as yet haue them  
 cumpanions with me, for the time is not yet that they also should be taken  
 cleane out of the worlde, vn̄till they likewise haue with diligence executed  
 the office that is commit vnto them. This I only pray for, that they lining in  
 the worlde, be not polluted with the vices of the worlde, and that they fall  
 not away from vs, and turne backwarde into the faccions and vnstable  
 opinions of the worlde: For they beyng so many wayes assaured, cannot  
 shunne and exchue that, without thy helpe. They stycke to me, they be my  
 braūches, and my membres. Thus the matter stādeth, that as I am diuers  
 and not agreable to the worlde because I stycke to the: euen so these also  
 are vnlike to the worlde, & misliked, because they cleane and stycke to me.  
 As I haue kept me safe and pure from the filthy polluciōs of the worlde, so  
 kepe thou these cleane and impolluted from all contagious infeccions of the  
 worlde. That shall take effecte, yf by thy ayde and helpe they perseuer in the  
 trueth. The wisdom̄e of the worlde hath muche falsehood mixte withall:  
 Moses lawe is wrapped in shadowes

of thinges: but thy woorde whiche I haue taught is pure trueth, it hath no

disceite, it is cleare and easie without smoke & shadowes. This trueth haue I taught purely & sincerely, that there nedeth not nowe so many interpretacions or translacions, so many Pharisaical ordinaūces, or so many laboured Philosophical sophemes and subtyll sentences. Only my doctrine is playne and easie to be vnderstand of all folke, if so be that fayth be had: And than it shall be a sufficient doctrine to euerlastyng felicitie.

Lyke as I beyng thy Apostle, and messenger, and sente from thee into the worlde, haue doen thy busines faithfully, and haue not been corrupted with contagiousnes of the worlde, but rather haue drawē the worlde to my purenesse, euen so doe I send these into the worlde in my steade, to teache purely & sincerely that whiche they haue heard of me, not studying their owne gaine and prayse, but folowyng thy will, to the intent that by their testimonie, many maye be drawen to vs, and be separate from the worlde, whiche is altogether synfull. And because these may be poured from synne, and so perseuer pure in preachyng the trueth of the gospel, I doe offer my selfe a sacrifice to thee. For he cannot purely preache my doctrine to the worlde, that is subiect to worldly affecciōs.

[ The texte.] Neuerthelesse. I pray not for them alone, but for them also, whiche shall beleue on me thowrowe theyr preachyng: that they all may be one, as thou father art in me, and I in thee, and that they also may be one in vs: that the worde may beleue that thou haste sent me. And the glory whiche thou gauest me, I haue geuen them: that they may be one as we also are one, I in them, and thou in me, that they may be made perfecte in one, & that the worlde may knowe that thou haste sente me, and haste loued them, as thou hast loued me. Father I will that they whiche thou haste geuen me, be with me where I am, that they may see my glory, which thou haste geuen me, For thou louedst me before the making of the worlde.

Nor I doe not onely pray for these whiche are fewe in numbere, but for all that shal, through my doctrine preached of these, renounce the worlde, & put their whole affiaunce in me. For it shal so come to passe, that as I sticking to thy woordes, am not pulled away from thee, & like as these, sticking to my preceptes shal not be pulled away from me, but as braūches shal liue in vs, and as our membres shalbe quickened and made liuely with the spirite: euen so other (which shall sticke to these mens woordes, which beyng receyued at my handes they shall teache to the worlde) beyng graffed in me, maye be ioyned to thee by me, so that the whole body maye cleane ioyntly together, thou beyng the roote and I the stocke, the spirite beyng distribute thorowe out al the membres: and both these braunches, and the other that shall be brought to the fayth by these, beyng dispersed thorowe out the whole worlde farre & neare. I can do nothing without thee, these coulde do nothing without me: The same thing that I receyued of thee, haue I poured into them by the spilrite whiche is common to all,\* that as thou extendest forth thy power and strength in me, and I inseparably do

cleane vnto the: euen so bothe we maye extende foorth our power in these cleaning vnto vs, and will not be disseuered, to thintent that y<sup>e</sup> worlde being prouoked with these mēs vniforme doctrine, miracles, and honest chaste maners, maye beleue that I am come from thee: & that whatsoeuer I haue doen, may redound to the glory of thy name: and that the worlde also may vnderstande and perceyue our spirite to bee in these persones, shewyng foorth and bryngyng to light his force and power,

by miracles and other diuers proufes. For as I haue not challenged to my selfe the prayse and glorie whiche the miracles that I haue wroughte haue gotten me amongst men, but I haue translate, surrendred, and put it ouer to thee (o father) whome I haue confessed to be the auctor thereof: so the glorie whiche these shall prepare by theyr great acres for the tyme to come, shall be altogether ours: because they shall do nothyng in theyr owne name, but shall referre all thynges to the commendacion and glory of our name. And so therfore the world shall perceyue suche a concorde betwene them and me, as is betwene thee and me. I wil worke in them by my spirite, as thou hast set abroche thy trueth in me. And so it wyll come to passe, that they also, as membres of one bodye, cleaning to one heade, and quickened with one spirite, maye by mutuall concorde sticke together among themselues: that on all parties, there maye be a consummate and a very perfite concorde in heauen and in yearth.

The discencion in opinions doeth take awaye the beliefe of doctrine. If they agreyng one with another shall teache thesame that I haue taughte, yf lyfe agre with doctrine, doubtles the world shall perceyue it is no worldlye or humayne doctrine but to be come from whome thou sendeste into the worlde. It shall also vnderstande that they be beloued of thee, obeying thy will, as I am beloued of thee, one that no where declineth or swarueth from thy mynde and purpose.

Father my desyre is, that as these whom beyng disseuered from the world thou haste geuen to me, shall be folowers of myne affliccions and crosse, so they maye be partakers with me of glorie: that like as they haue bene beholders of my base and meane state, and witnesses of my payne and tormentes: so they maye likewyse see and beholde the glorye, whiche thou shalte giue me after I haue passed thorowe these euils and haue finished my whole passion, that also they maye learne by affliccions to go to the eternall ioye, and by reproche and ignominte, to go to immortall glorye. For it is no newe glory whiche thou shalt geue me, nor newe charitie wherwith thou louest me: but therfore thou shewest tokens and argumentes among menne, of thy loue towardes me, to the intente that those whiche wyll be myne, shoulde by lyke waye and meane cumpasse and seke for thy loue: and by



lyke dedes laboure to be promoted vnto the glorye of heauen. They whome thou hast vouchesafed to loue, and shalt allowe them as wurthy thy glorye, haue been loued of the before the creacion of the worlde.

[ The texte.] O righteouse father, the worlde also hath not knowen the, but I haue knowen the, and these haue knowen that thou haste sent me, and I haue declared vnto them thy name, and wil declare it, that the loue wherwith thou haste loued me, maye be in them, and I in them.

O righteouse father, nothyng hath been ouerslipt or omitted of me, where|by thou shouldest haue been brought to be knowen of all folke, but the worlde beyng for the more parte blynded in the sinne & faultes therof, would not know thee, because it would not beleue me, whiles I taught thee vnto the worlde. But I beyng pure from the worlde, haue knowen thee, and haue taughte thee beyng knowen vnto me. Neyther hath my preachyng been altogether in vaine. They, whome thou specially diddest chose for that purpose, haue knowen thee by me: they knewe that I came from thee, although the Phariseis with open clamoure sayeth, that I came from Beelzebub the prince of deiuels. But as thy goodnes had sent me to haue saued all folke, if it could by any waye haue been

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brought to passe, so thy righteousnesse will not suffre the desires of the faythful to be frustrate and voyde, for the infidelitie of some that be vnfaythfull.

The learned, the potentates, the chiefe heades of religion, haue contem|ned thy doctrine, but these rude, ignoraunt, meke and vnlearned persones, haue by me receyued the knowlege of thy name: and I shall cause it to be more and more knowen vnto them, that thou mayest with the same great charitable loue wherwith thou enbracest me, lykewise embrace them: and so they beeyng more fully taught by my spirite, maye on theyr behalfe agayne bothe loue vs, and one of them by mutuall gentlenes, nourishe, cherishe, and defende eche one the other. For so shall they be strong agaynst all the troublesome hurly burlies of this worlde, and shall persist vnvanquished.

The. xviii. Chapter.

[ The texte.] When Iesus had spoken these wordes, he went forth with his disciples ouer the brooke Cedron, where was a gardeyne, into the which he entred and his disciples. Iudas also which betrayed hym, knewe the place: for Iesus oft tymes resorted thither with his disciples. Iu|das then after he had receyued a bande of men, and ministers of the hye priestes and Phari|seis,

came thither with lanternes, and fyre brandes, and weapons. And Iesus knowyng all thynges that shoulde come vpon hym, went foorth, and sayed vnto them: whom seke ye? They aunswered hym: Iesus of Nazareth. Iesus sayeth vnto them: I am he. Iudas also whiche betrayed hym stode with them. Assone then as he had sayed vnto them, I am he, they wente backwarde and fell to the grounde.

**W**ith this kynde of talke, our Lorde Iesus did confirme, stablishe, and bolden the hertes of his, and after he had so doen, and commēded his flocke to his father, he departed thence of his owne volun|tary wyll, to go mete them, that shoulde apprehende hym: therein declaryng playnly to his disciples, that he woulde willynglye and gladly suffer, whatsoeuer payne shoulde be put vnto hym: for it was midnight, and except it had been a well knownen place, he could not haue been taken. Therfore he departed out of that place whereas he had thus spoken to his dis|ciples. And when he was goen ouer the brooke whiche the Hebrewes call Cel|dron, because many Cedre trees growe there, he and his disciples wayting on hym, wente into a gardeyne: not ignoraunt that Iudas woulde come thither with a bande of harueysed men to attache hym, because Iudas that betrayed hym, knewe full well that our Lorde Iesus was wonte often to gette hymselfe Secretely thither, late in the night with his disciples, to praye. They tooke the night tyme for this cause, leste the company that Iesus had with him; shoulde make resistence, and let them to take hym.

For Iudas that was of a disciple become a traytoure, and of a cumpani|on to hym that was a redemer made a capitaine of theuishe souldiers, came in|to the gardeyne (where the lorde beyng with his disciples, prayed) with the bād of men whiche he had taken vnto hym by the appoyntmente of the Bishoppes and Phariseis, with whome he had couenaunted to betraye Iesus, and bryng hym into theyr handes: And verily they brought with them, fierbrandes and lanternes, by meanes whereof he might be discerned and knownen in the night. Nor they came not withoute sweardes and staues agaynste the force and violence of Christes disciples, yf percase any would haue profered to defende their lorde. Howbeit Iesus knowyng all thynges that were wroughte and dooen algaynst

him, to teache playnly that hymselfe wittingly and willingly did suf|fer al that he suffered, not taryng for theyr cumming, went forward to mete them as they were cumming towards him, and of his owne mynde vnfor|ced, asked them whom they sought: leste for lacke of knowledge, they myght haue layed handes vpon some of his disciples. And when they had answered hym,

Iesus of Nazareth, he sayed boldely vnto them: I am very he whom ye seke. There was then also Iudas Iscarioth present, and his bande of mē with him: whiche Iudas had a litle before betrayed Iesus with a kysse vn|der a false pretended frendship, ere the Lord had spoken these woordes. Yet did Iesus neither in the meane time bewray him, of whom he was betrayed, nor spake any rough & rebukefull woordes against the souldiers that were hyred to attache him: because he would styll euen tyll all were fully ended, shewe his disciples exaample of gentlenesse and modeste mekenesse. But as soone as Iesus had sayed vnto them: I am he, the bande of men beyng soore afrayed went backwardes and fell to the grounde, not able to sustayne and abyde the violence of the Lordes voice.

[ The texte.] Then asked he them agayne: whom seke ye? They sayed: Iesus of Nazareth. Iesus an|swered: I haue tolde you that I am he. If ye seke me therfore, let these goe their way, that the saying might be fulfilled which he spake: of them whiche thou gauest me haue I not lost one.

After that they were come to themselves againe, and made ready to set vpon Iesus the secound time, the Lord asked them once againe, whom they did seke. And when they had nowe answered as before, saying they sought Iesus of Nazareth, he made them a lyke bolde answer, as he had doen before, and sayed: I toulde you euen very nowe, that I am thesame manne ye looke for. And if ye seke me, I do lycence you to medle only with me: suffer ye ther|fore these to go theyr waye, against whom I geue you no interest at this pre|sent. The cause why Iesus did thus, was to declare by a manifest tokē, that he could not haue been apprehended, except he had permitted himselfe to be taken, in that he had once with one woorde put backe and cast downe to the grounde, both a desperate and an armed multitude of souldiers, and Iudas selfe too, that shameles traitour. Moreouer lyke as he gaue thē leaue to take himselfe, so on the other syde he restrayned them from hauyng power ouer his disciples: because he had tolde beforehande, that the fiercenesse of that storme, should for that presente time light vpon his owne head alone, and as for the rest, although they were somewhat ouerthrowen & deiect, yet should they be safe without hurte vntill he should see them agayne: herein declaring hymselfe to play the parte of a good shepeherde, which redemeth the health of his flocke with the losse of his owne life.

[ The texte.] Then Symon Peter hauing a swerde, drewe it, and smote the hye priestes seruaunt, and cut of his right eare. The seruauntes name was Malchus. Therfore Iesus sayeth vnto Peter: Put vp thy swerde into thy sheathe: shall not I drinke of the cup which my father hath geuen me? Then the cumpany and the captayne and ministers of the Iewes, tooke Iesus & bounde hym, and led hym away to Aunas firste, for he was father in lawe to Cayphas, whiche was the hye

priest thesame yere. Cayphas was he whiche gaue counsell to the lewes, that it was expedient that one man should dye for the people.

Nowe then Symon Peter whiche bore a notable ardente loue towards his Lord, because he had made a great braggue of himselfe, no lesse then that he would be content to dye to saue his Lordes lyfe, seing the armed band of

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men to lay hand vpon Iesus, forgat what the Lorde had sayed vnto hym. And so beyng in a sodayne rage, drewe out a swerde, not taryng to bee commaunded of his Lorde to doe it, & stroke the Byshops seruaunt whose name was Malchus, but the stroke light not as he would haue had it: he onely stroke of the felowes right eare, euen accordyng as the Lorde did staye his hande, to the entent he should geue but a small wounde. Howbeit Iesus did forthwith of his owne gentlenesse heale the man againe. And in dede y<sup>e</sup> Lorde suffered him that should be a ruler of his churche, to fall (of a godly zeale truely) into this errour, for that he might afterward more surely and more effectuously put awaye all desire to doe vengeance, and shake of altogether priuate reuenging and vse of weapons, since he had once rebuked him whiche as yet hauing no contrary commaundement, did of very deuocion, and of a godly affeccion, goe aboute to defende his moste vertuouse godly Lorde against the wicked. So then Iesus verily put awaye by his diuine power, the force of the men of warre from Peter, but yet withall he chideth Peter as a disciple, when he seeth hym hotely set to fyght out the matter, and sayth: Peter, what doest thou? Hast thou forgotten what thou hast heard of late whilles thou diddest exhorte me not to dye? that is to witte, howe thou wast called Satan, and commaunded to folowe behynde. To what purpose is thy swerde drawen, because thou wouldest hynder my death, whiche I goe to suffer willingly, and apoynted so to doe by my father?

It becummeth the to folowe, and not to repell my crosse. Therefore put thy swerde into thy sheath. Matters of the ghospel are not so to be defended. It thou wilt succede me as my vicar, thou must fight with no other swerd than of Gods woorde, whiche cutteth away sinnes, and saueth the men. Shal not I drinke of this cuppe of death, whiche my father hath geuen me to drinke? How shall it come to passe all we to be one, according as I prayed to my father, excepte that like as I doe obey the fathers will euen to the very death, so you lykewyse obey my commaundementes?

The disciples beyng with this saying restrayned and stayed from fightyng, the menne of warre and their capitayne, with the ministers also whome the Byshops and Phariseis sent to augment the numbere, layed their wicked handes vpon Iesus, and led hym fast bounde as a malefactour, first to Byshop Annas, Caiphas father in law. Caiphas verily was the hie Byshop of

that yere, therfore thei led Iesus from Annas house to Caiphas, of whom it was spoken before, that whiles other were perplexed and in doubt what was to be doen with Iesus, he beyng (for the office sake that he bare) inspired wyth the spirite of prophecie, coūsailed that in any case Iesus should finally suffre death, because it was so expedient for all folke that the helth & saluacion of the people should be recouered and redemed with the death of one man. Iesus therfore was led vnto Caiphas father in-lawe, first to fede his iyes with a sight that was wished & longed for: also that he might be examined in this mans house, if they could finde any lykelyhode of any faulte in him. For al|though they had suche bloudsuckyng hertes, as could haue been contente to haue murdered their owne parētes, yet for feare of the people, & of the lieu|tenant Pilate, they studied to pretend some colour of iustice, but Gods prudence turned the wicked subtil crafte of man, into the glory of his sonne. For whylest he is thus taken, thus led from Annas to Caiphas, from Caiphas

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to Pilate, from Pilate to Herode, and backe againe from Herode to Pilate, whiles he is examined of many, and of many matters accused, he made them all witnesses and confessours of his innocencie, yea they that were his ene|emies. And verily there is no more certaine testimonie of innocencie, then that which trueth forceth out of an enemy. How litle equitie did they shewe mete for a Byshop? They bought the betraying of an innocent with money, they arested and toke a naked man without armour, with a bande of armed men hyred for that purpose: they bounde hym that made no resistance, but that he had onely shewed great lykelyhood howe great his power was, in case he would haue vsed it, and willingly gaue himselfe vnto them: they led him not to a iudge, but to an enemy, as men auaunting themselves of theyr praye, and there finally sought they for a faulte to be layed againste hym, when as the equitie euen of prophane lawes, will no man to be arested except first a man be moste hated for his naughtines, and so burdened with a faulte.

[ The texte.] And Simon Peter folowed Iesus, and so did an other disciple that was knowen vnto the hye prieste, and went in with Iesus into the palace of the hye prieste. But Peter stode at the doore without. Then wente out that other disciple whiche was knowen vnto the hye prieste, and spake to the damsell that kept the doore, and brought in Peter. Thou sayed the damsell that kept the doore vnto Peter: art not thou also one of this mans disciples▪ he sayed: I am not. The seruauntes and the ministers stode there, whiche had made a fyre of coles, for it was colde, and they warmed themselues. Peter also stode among them and warmed hym.

Nowe then when Iesus was brought thither, that is, to Cayphas, Sy|mon Peter, notwithstanding that he was forbid fightyng, neuerthelesse ha|uing yet some confidence in his owne strength, folowed Iesus, and a certaine other disciple with him: euen thesame that a lytle before leaned on Iesus breast at supper tyme. This disciple because he was knowen to the Byshop, was bolde in trust of that knowledge, to go into the palace with Iesus. Peter because he was not knowen,<sup>\*</sup> durst not folowe them into the palace, but taryed at the doore without, in the meane tyme muche swaruyng from that bolde saying: I will venter my lyfe for the. And yet some manlinesse re|mayned in him for all that. For it came of loue that he durst styll folowe vn|to the doore, seeyng the reste of his felowes scatter themselues abroad eche one a sere waye: but in that he durst not go in, was a feare, and dyd pronostil|cate that he should soone after deny his Lorde. Howbeit that other discilple perceyuyng that Peter folowed not, spake to the damsell that kepte the doore, to take in him which stode at the doore without. And when the mayde had let him in she behelde Peter, and thought she should knowe hym: bothe because she had seen him in Iesus cumpany, and specially because he was commaunded to be brought in of him, whom she knewe to bee Iesus discilple. And therfore she sayed vnto Peter: Art not thou also this mannes discilple, whiche is nowe taken and brought in hyther? At this voice of a woman of small reputacion, whiche yet pretended no kynde of crueltie or thyng to be feared, seeyng she compared Peter with him whom she did not appeache nor violently handle, and knewe hym to be Iesus disciple, and so named Ie|sus vnto him, calling him in suche sorte a manne, as though she had rather piltied him then disdayned him: Peter, I say, for all this sodainly forgetting al thinges whiche Iesus had so ofte repeted vnto him, and forgetting also his

owne stoute promisse, denied that he was Iesus disciple. And euen this is the firste profession of them that be desirouse to mortise themselves in prin|ces houses, verily to deny Christe, that is to saye, the trueth. And whan Pe|ter was thus gotten in, he wente and stode among the Byshoppes officers and seruauntes which were standyng by the fyre syde to warme themselves, because it was colde that late tyme of the nyght. And Peter warmed hym with them, trustyng that he so myght kepe hymselfe secrete, and in the meane tyme see what should become of Iesus in conclusiō, and what issue this mat|ter should drawe to, for as yet Peter had not putte awaye all hope that hys Lorde should escape death although he was so stricken with feare, that he did not once thinke of that the Lorde had euen newly before told him would be, that is to were, that Peters selfe for al he was a bolde promiser, would for|swear his Lorde and maister.

[ The texte.] The hye priest then asked Iesus of disciples and of his doctrine. Iesus aunswered hym: I spake openly in the worlde. I euer taught in the Synagogue and in the Temple where all the Iewes resorte, and in secrete haue I sayed nothyng. Why askest thou me? Aske them which heard me what I haue sayed vnto them. Behold they can tell what I sayed. When he had thus spoken, one of the ministers whiche floode by, smote Iesus on the face, saying. Aun|swerest thou the hye priest so? Iesus answered him: If I haue euill spoken, beare witnes of the euill: but if I haue well spoken, why smytest thou me?

Nowe the Bishop Cayphas to shewe some semblaunce of rightfull iudgement, but yet his entent was to gather somewhat of Iesus sūdry answeres, that he myght charge hym withall as a manne faultye, and therfore he quelstioned with Iesus of his disciples, what maner of men they were, whence he had them, and to what purpose he had gathered suche a cumpanye toget|her, yea and also what he secretly taught them: Howbeit Iesus knowyng that he dyd not demaunde these questions of a ryght iudgelyke mynde to knowe the trueth, but deceytfully to hunte out some thyng in hym woorthy blame, and to gette occasion withall howe to harme his disciples, whom he would yet should be in safegarde, Iesus, I say, knowyng this made no an|swere to the Byshoppes wylie and traiterouse interrogacions, but banys|sheth the testimony of hymselfe and his, and sendeth them to the common rel|porte, and also to the recorde of his enemies, a profe of moste certaintie for the innocent, and sayth vnto the Byshop: Why askest thou me what I haue taught my disciples secretly or in hugger mugger? My doctryne hathe not been sediciouse nor secrete. I haue spoken openly to the brode worlde. That whiche I haue taught, I haue alwaye taught it in your Synagogues. I haue taught in the temple vpon the holy dayes, in place and tyme moste no|table and famouse, whither Iewes on euery syde out of all partes of Syria resorte. And I haue spoken nothyng in priuite or corners, whiche same thing I durst not teache openly.\* Full oftē hath the people and Phariseis too, heard me. Why then doest thou nowe aske me of suche maner of doctrine as should be taught by stelth and very priuely? But rather aske them, that haue heard me teache openly. Theyr recorde shall be of more certaintye which hath with me no familiar acquaintaunce, yea of whom some do hate me. Let euen them that be mine enemies reporte what I haue taught: for many knowe it, and it shalbe easie to fynde witnesses of my doctrine. Whan Iesus had spokē these thynges, teachyng thereby that the trueth is to be answered for, boldely in

dede, but without tauntes or rebukes, one of the bishoppes ministers that by chaunce stode nexte him, a man not vnlyke his lord and maister, willing to de|fende his bishops dignitie agaynst the franke and liberal speache of



Iesus, af|ter suche lyke sorte as Peter would haue defended his maisters lyfe against the force of the souldiers, not tarrying for any commaundement of his lorde, gaue Iesus a blow vpon the cheke and suche a checkeful rebuke as was fit for suche a byshop, and suche a fellow his seruaunt, saying: Aunswerest thou the byshop so? Our Lorde Iesus might bothe haue destroyed this wicked byshop, and allso haue letted this blowgeuer, but that he would shewe by exauple to his, howe ferre out of course and how peruerse the iudgementes of the world be. For our Lorde Iesus whiche behaued hymselfe moost mekely agaynst all iniur|ries, beyng no where so sharpe as against them that vnder the pretence of religion barke and worke agaynste true religion, tooke not the blowe without relplying in woordes, whiche yet endured the crosse and made no wordes therat. The bishoppes sate in auctoritie, Iesus beyng bounde was examined: here loe was a face of iudgement. And of trueth before a temporall iudge beyng but an Heathen, he that is accused shall be heard to saye for hymselfe. Here now before a bishop, a blow was geuen for makynge one aunswere, and the blowe too was geuen hym that afterwarde should be iudge of the quicke and the dead.

And so in dede Iesus aunswered, in dede frankly, but yet mildly and coldely, saying: I speake before a iudge, and I aunswere hym beyng required. In this case before Gentiles also is the matter hādled with good reasons, and not with strokes. If I haue sayed any thyng amisse tell me howe: but if I haue spoken nothing euill, why doest thou beyng a iudges officer, here in tyme of iudgemēt, the iudge holdyng his peace, beate me without consultyng the thyng that I saye?

[ The texte.] And Annas sent hym bound vnto Caiphas the hie priest. Symon Peter stooode and war|med hymselfe, then sayed they vnto hym: Art not thou also one of his disciples? He denyed it and sayed: I am not. One of the seruauntes of the hie priestes, his cosin whose are Peter smote of, sayed vnto hym: Did not I see them the garden with hym? Peter therfore denied it againe, and immediately the cocke crewe. Then they led Iesus from Caiphas into the hall of iudgemente. It was in the mornyng, and they themselues wente not into the iudgement hal, leste they shoulde be defiled, but that they myghte eate the Passeouer.

Uerily Annas, although vpon malice he reioysed that Iesus was vnder warde, and had in hold, neuertheles because he could trye out nothyng of him, whereby he might by any colour be proued giltye: he sendeth hym euen bound as he was to bishop Caiphas his sonne in lawe. But in the meane time whylest these thynges were in handlyng, Peter vewyng all thynges a farre of, whiche as I begun to tell, stooode in the throng of the ministers, warmyng hym at the fyre syde and among these some there were which by certayn tokens somewhat knew Peter, and sayed vnto hym: Arte not thou one of this mannes disciples whome the byshop thus handleth? Peter seeyng so cruell a

syght, whiche made hym also sore afrayed, once agayne denied that he was Iesus disciple. For he nowe perceyued by the byshops interrogatyues, howe that they were in deuyse to attache Iesus disciples: also Peter thought by this deniall to bee safe from daunger, lyke as he had shifted hymselfe from her that kepte the doore, but to make him know the better, how he could nothing do of his owne propre strēgth beyng disseuered from the felowshyp of his Lorde, there stooode among other in

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that throng of the ministers, a certayn kinsman of him that had a litle before in the garden first auentured to laye handes vpon Iesus, and had his eare striken of by Peter. This fellow was by the iudgement of god brought in as an instru|ment, vnder pretence to auenge his cosen Malchus harme, but in very dede it was to correcte the rashe confidence that Peter had in hymselfe. For the sayed fellow beyng not content with Peters only one denial (for his fighting though it were doen in the darke, made him to be wel knowē) sayeth vnto Peter: What (sayeth he) doest thou denye thy selfe to be one of his disciples? Did not I euen right nowe see the with mine iyes in the garden with Iesus? Peter beyng with this saying vtterly blanke and sore astonished, wished himselfe accursed yf eluer he knewe Iesus. And anon the cocke crewe. Neyther did Peter by this tol|ken, whiche oure Lorde had tolde hym of before, come to hymselfe agayne, ney|ther woulde haue been well aduised, except our Lorde had recouered hym, and brought him to himselfe agayne by his effectuall lokyng vpon Peter: and had also by inwarde inspiracion prouoked teares of penance in hym.

So many wayes was he that should be a speciall minister vnder Christ of the holy churche, to be taught how in al thinges to mistrust his owne strength, and to depende of his lordes onely ayde and succour. Now therefore after that Iesus had been all the nighte long till the mornynge early, in examinacion be|fore Caiphas, nor no faulte coulde be founde in hym, wherefore he oughte to be called for, and to bee arraigned vpon lyfe and death, they haue him out of bishop Caiphas house, and leade hym to Pilate the lorde presidente, to thentente they might charge hym, and discharge themselves of the hatred that they should be in for sheading of innocent bloude. And euen being bounde as he stooode, Iesus was led by the hyred souldiers into the presidentes iudgemente hall. Howbeit the Iewes themselues went not into the house of iudgement, leste they shoulde be polluted, in asmuche as the paschall lambe muste be eaten of them: to the ea|tyng wherof they woulde go pure and cleane, but of a naughtie peruerse reli|gion be ye sure, consideryng that they thoughte themselves to be contaminate and suspended with the harmelesse house of the president, because he was a Gē|tile and no Iewe, when as themselves by many craftes went about and

deuilsed a mans death, that had doen nothing amisse, yea that had many waies doen well and deserued much good at theyr handes.

[ The texte.] Pylate then went out vnto them and sayed: what accusacion bryng ye against this mā? They aunswered and sayed vnto hym. If he were not an euill doer, we woulde not haue deliuered hym vnto thee. Then sayed Pilate vnto them: Take ye hym, and iudge hym after your owne lawe. The Iewes therfore sayed vnto hym: It is not lawfull for vs to purie any man to death, that the wordes of Iesus might be fulfilled whiche he spake, signifying what death he should dye.

Therefore Pilate after he sawe the vncouth and that newe maner of iudgement, as a man to be in captiuitie and boundē ere he were examined and hearde of the iudge, and to see a band of harnessed men, he commeth forth abrode hym|self to be polluted with suche mens comunicacion, as thought thēselues pure and vnpolluted. And verily he came out to appease & assuage, yf it were possible, the fure of the Iewes, and so to quite the innocent. Ye sende (sayeth he) this manne vnto me to be putte to death. But it is not the maner of Rome to put any man to execucion, except hym that is proued gilty of a faulte worthy death. What crime therfore do ye laye to this mannes charge? The Iewes

aunswered: the autoritie of Byshops, and Phariseis is inough for your discharge. If this man were not a malefactor we coulde not of our profession haue committed hym to your handes. Pilate suspectyng, as the truth was, them to haue some priuate grudge towardes hym about the supersticion and the superfluous religion, and vayne deuocion of the lawe, sayeth vnto them: If it be any matter that apperteyneth not to my counte and office, as for example, if case the Sabboth day be broken, if any swynes fleshe be eaten, or percase some rashe & liberall woordes hath been spoken against Moses, the Prophetes, the Temple, or your God: loe, nowe if any suche scape haue been, whiche your owne lawe commaunded to be punished, though yet there be no suche thing prohibite by the lawe of Rome, your selves take the mā vnto you and iudge hym after your lawe. I am sette here in the Emperours name to rule & play the Iudge. If he hath committed any faulte against the Emperours lawes, worthy death, bryng him to me, and after he be conuicted by the lawe, & lawfully cast, I shall cause him to be put to execucion. But I will not intermedle & perplexe my selfe in doubtfull matters of your lawe. Verily, though the Iewes would (they forced not howe) haue had him made away, yet for all that they pretende religiousnesse of very feare, leste the iudge should forthwith haue punished thē, because they would haue kyled an harmelesse and an vncondemned

person. But at the same tyme they sought effectually a newe kynde of punishment for him, such one as was then among the Iewes moste spytefull and opprobrious. It is not, say they, lawefull for vs to put any man to death. The shamelesse people spake these woordes whiche had slayne so many Prophetes: flatteryng themselves as cleane frō murder, notwithstanding they did so many wayes persecute an innocente to death: or els they thus did, as if the hangman which with his handes fasteneth the man to the crosse, were a sole murderer. They were in herte murderers, they were murderers in theyr tongues, with theyr money they hyred one trayterously to betray hym, they hyred a sorte of warryers, they hyred false witnesses, they forged false haynouse crymes against him. They prouoke & prycke forwarde the iudge, and with threatning make hym a fearde, & yet impute themselues pure & fre from murder, and also worthy to eate the Pascall Lambe, for no cause els, but that they dyd stay and refrayne themselues from goyng into the iudgement hall. Well these thinges truely were doen to make it appere euidente that there is nothyng wurse or more haynouse then false and peruerse religion, and that the same thyng also should be brought to effecte, which Iesus sayed should come to passe, signifying by a parable what death he shoulde dye, whan he spake these woordes: At suche tyme as I shall be lyfte vp on hye from the grounde, I shall drawe all thynges vnto me: by the force of which woordes, he would that we should take it for a certaintie that not only the selfe death was determinately limited vnto him, but also a choice and seuerall kynde of death.

[ The texte.] Then Pilate entred into the iudgement hall againe, and called Iesus, and sayed vnto him: Art thou the king of Iewes? Iesus answered: sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered. Am I a Iew? Thine owne nacion & hye priestes hath deliuered thee vnto me. What hast thou doen? Iesus answered. My kingdome is not of this worlde: If my kyngdome were of this worlde, then would my ministers surely fight, that I should not be deliuered vnto the Iewes: but nowe is my kyngdome not from hence.

Wherefore then after that Pilate vnderstanding by the woordes which the

Iewes had spoken of a matter (I knowe not what) amonges other thinges to be obiecte against Iesus, concerning a kingdome that he should goe about desirously (and yet there appeared no likelyhood at all in Iesus that shoulde cause any manne to thynke hym faulty therein) Pilate, I saye, after this, went once againe into the iudgement halle, and lefte the people standyng without. And so called for Iesus secretly asyde, that quietly and without all ruffle, he

might boulte out and gather of hym (which in countenance appeared no lesse then both vertuose and wise) what the matter was, and saied vnto him: Art thou that king of the Iewes whom they are reported to looke for? This one thyng did Pilate diligently searche out, because the other matters touched not the weale publike: but this faul•e, to call himselfe a kyng, semed to con|cerue both the Emperours Maiestie, and a common peace and tranquillitie. And truly Pilate made this searche and enquirie not that he did take it to be true, but to get some matter of him that was accused, wherwith he might re|proue y<sup>e</sup> Iewes of falsehood. Howbeit though Iesus knew wel enough the Iewes to haue falsely appeached hym that he should be desirous of a kyng|dome to the Emperours losse, or in despite of his highnesse, yet to the entent he myght open and disclose the malice of the Iewes, and commende the rea|sonableness & equitie muche better in Pilate then in the Byshops and Pha|riseis, though he were but a Gentyle, and set naught by the Iewes religion: for this skill, I saye, Iesus made hym aunswere, saying: Whether thinkest thou of thine owne cōiecture, that I am desyrouse of a kingdome, or haue the Iewes accused me herof to thee? Pilate both to declare his owne innocēcie & the malice of the Iewes too, sayeth: I doe not cōiecture this of mine owne head, neyther doe I see in thee any thyng agreable thereunto. It is a Iewes tale of a king to come. Thinkest thou me to be a Iewe? Thy quarelling cō|trey folkes and the Byshops, committed thee into my handes, seking all the meanes they can to haue thee put to death, but because it is not the fashion of Rome to putte any vncondemned person to death, if therfore thou haste not trāsgressed in y<sup>e</sup> trayterous desire of a kingdom, then what faute beside haste thou made? Because Pilate asked him of these thynges simply, and meaning good fayth, entending to deliuer the innocente, Iesus did vouchesafe to aun|swere hym by a rydle & prouerbi ally: teaching that it was an other maner of kingdom wherof the Prophetes had spoken, a farre more excellent kingdom then is the kingdom of this worlde, whiche consisteth in mans lawes, in the ayde of mē, which haue no power, but vpō bodies. Howbeit he signified this kingdom to be an heauēly kingdom, which could not couet y<sup>e</sup> kingdom of the worlde, but contemne it: and should not harme it, but auaunce it into a better kinde. My kingdom, sayth Christ, is no suche kingdom as y<sup>e</sup> Emperours is, his kingdom is terrestriall,\* but mine is celestial. And for y<sup>e</sup> cause am I affec|cionate to nothing that can harme the Emperours maiestie. If my kingdom were of this world, the world should not handle me as it doth, vnreuenged. For euen I, be ye sure, should haue (as other kynges hath) a garde of harnes|sed men. I should haue squiers for the body, & suche as should onely attende vpon myne owne persone: I should haue plentie of well appoynted men, and lacke no ayde or succoure that would fight for me, that it should not be in the Iewes power to doe the thyng they goe about against me vnrequired.

At this presente I haue fewe disciples, and those that I haue bee vnape to

warre, weake and poore, I my selfe beyng vnarmed and no wartyer, euen one that seketh to the helpe of other, because my kyngdome is not of this worlde.

[ The texte.] ¶ Pilate therfore sayed vnto hym: Arte thou a kyng then? Iesus aunswered: thou sayest that I am a king. For this cause was I borne, and for this cause came I into the world that I should beare witnes vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayde vnto hym: What thyng is trueth? And when he had sayed this, he wente oute agayne vnto the Iewes, and sayeth vnto them: I fynde in hym no cause at all: ye haue a custome that I should delyuer you one looce at Easter; wyll ye that I looce vnto you the king of the Iewes: Then cryed they all agayne, saying: Not hym but Barrabas, the same Barra|bas was a murtherer.

Forasmuche as Pylate beyng a laye man and a Gentile did not fully vn|derstande this mistye and darke saying, albeit he heard that Iesus dyd not vt|terly ren|unce and denye the name of a kyng, but dyd put a difference of king|domes, Pilate therfore sayed vnto hym: Is it then true that thou arte some|where a kyng whatsoever kynde of kyngdome it be, and thou not perteynyng to vs? Here now Iesus beyng earnestly asked of the iudge whether he were a|ny waye a kyng, or naye, confesseth the trueth with great temperaunce and mo|destye, with muche sobrietie and good aduisemente, aunsweryng thus: Thou sayest I am a kyng, for whosoever asketh a question, with lyke numbere of wor|des, the pronunciacion onely chaunged, affirmeth the thyng. And Iesus sayed further: It is not my parte to denye any trueth, namely consydering that for this cause I was borne, and came into the worlde, that I should deceyue no mā with any lye, but that I shoulde beare witnes vnto the trueth.

He that hath a simple meke mynde not blynded with the lustes and desires of this worlde, acknowlegeth, lyketh well, and heareth my voyce. But Pilate hauyng no further intelligence of that whiche was spoken, \* then that he suppo|sed the thyng to be no matter for hym to know, and as yet Christe had made Pilate no apte aunswere, therewith either to sette the Iewes at a quiet or to dis|patche them thence, after he had asked of Iesus what was that trueth wherof he spake, and was come into the worlde to beare witnes therof: Pilate, I saye, wente oute agayne vnto the Iewes, not tarrying for an aunswere of the thing, that he questioned of. What nedeth many woordes, sayeth Pilate: I haue ex|amined the man, and can fynde no faulte in hym worthy death. Nor I am not here president and chiefe iustice vnder the Emperour, because I shoulde with my sentence condemne the innocente, but in case he be noysome to you, and that ye thynke him faultye (which I fynde not) yet it standeth with equitie and good indifferencie, that if ye wyl not spare and forbear hym as an innocent, at least|waye in the honor of this holy feast and for religion sake, pardon hym his life as an offender. And

in dede it is here a custome amonges you that in this feast of Phase (whiche is of you moste highly solemnised and kept moste holye of all feastes,) I should at your request pardon and set at libertie some one offender. Therefore ye shall haue free eleccion to chose the one of twayne, eyther Barra|bas that arrant these and notable robber, a disturber of the publike peace, or this Iesus, a man in my iudgement faultlesse, whome some folke sayeth is the kyng of Iewes. It were beste surely that this man, yea though he haue doen a|mysse, should fele and enioye the graciouse fauour and priuiledge of youre so|lemne feast.

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Wyll ye therefore that I forgeue this persone for your sakes? for of trueth the president did not looke for so great outrageousnes in the Iewes, that they woulde preferre a felowe openly knowē full of mischief, and a valiaunt ranke thefe, before Iesus a man moste meke and innocent. But the Iewes with a whole consen• and with a great lowde voyce, cryed all of them: We will not haue Iesus geuen vs, but Barrabas.

The .xix. Chapter.

[ The texte.] Then Pylate toke Iesus therfore and scourged hym. And the souldiers wound a croune of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayed: Hayle kyng of the Iewes: and they smote hym on the face. Pilate wente furth a|gayne and sayde vnto them: Behold I bryng hym furthe to you, that ye maye knowe that I fynde no faulte in hym. Then came Iesus furth wearing a croune of thorne, and a roo•e of purple, and he sayeth vnto them: Beholde the man.

**A**fter that Pilate, the Emperours Lieutenaunt, had also by occasion sente Iesus to Herode, leauyng nothyng vn|doen eyther to shifte and ridde his handes of hym that was accused, or els to dimisse and sette hym looce as an innocent: when the lorde president (I saye) had thus as|sayed all wayes▪ and sawe he coulde do no good with the furieuse folkes of the Iewes, he than commaunded Ie|sus to be scourged, as the maner was at Rome, whiche feat he dyd to assuage theyr furie, and to saue the inno|centes lyfe. This doen, the souldiers that were in the inner courte, of whome the Iewes had hyred a numbre to serue theyr tyrannye, dyd of theyr owne inuē|cion adde muche cruel fearcenesse to that vncouth solemne piece of his passion: for when he had bene so scourged and beaten, to mocke hym withall, they putte vpon him a purple garment, and wounde a croune of thorne, and put it on his head, geuyng hym a reede in his hande in stede of a scepter, and byanby castyng hym in the tethe with a kyngdome that he shoulde be desyrous of, who (God wotte) was to see to, an homely, a



base, and a contempte persone, they came and kneled vnto him, saying: Hayle king of Iewes. And they spitted vpon his face, and buffeted hym,\* he beyng Lorde of all thynges and behauing hymselfe moste pacientely and moste coldly in al theyr kynde of mockage, for to teache vs len<sup>o</sup>tye and pacience in aduersitie: vs (I saye) that haue hautye and verye fierce myndes, though yet in dede we be thynges of nought. Sothe it is, that Pilate suffered Iesus thus to be delt withall, because he would with this the mans affliccion, haue appeased the malice of the Iewes: for when the people hathe for a while raged agaynste whom they be sturred, theyr fury ceaseth sodainly, namelly, if scornynge be added to the calamitie, and make hym that suffereth, lamen<sup>t</sup>able, where before he was hated.

Therefore Pilate the presidente wente furthe vnto them agayne, for to proue yf he coulde mitigate the fiercenes of the meane multitude, and sayeth: Lo, I bryng out the manne vnto you, that ye maye looke your fyll vpon hym, and perceyue howe he hath bene handled for your pleasure, not withstandyng

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that I can finde no faulte in him. And so therewith Iesus (at Pilates cōmaun<sup>d</sup>ement) cummeth furth as he was appareled, bounde, scourged and beate, bespitted, crowned with a crowne of thorne, and wearyng the purple gar<sup>m</sup>ent. And Pilate presented hym, saying: Beholde the man is here.

[ The texte.] When the hye Priestes and ministers sawe hym, they cryed, saying: Crucifie hym, cru<sup>c</sup>ifie hym. Pilate sayeth vnto them: Take ye hym, and crucifie hym, for I fynde no cause in hym. The Iewes answered hym: We haue a lawe, and by our lawe he ought to dye, because he made hymselfe the sonne of God. When Pilate heard that saying, he was the more afeard, and went agayne into the iudgemente hall, and sayeth vnto Iesus: whence art thou? but Ie<sup>s</sup>us gaue him no answer.

With this sight therefore, whiche had been ynough to haue tamed the crueltie (had it been neuer so great) of wild and rude barbarouse people, the myndes yet of the Iewes were not onely not mollified, but were therewith more set on fyre to finish the thing that they had so farre proceded in. For the bishops were now afeard, leste if he, which had been so horribly & so cruelly tormented, should now haue been let looce, that then the affection and mynde of the people, that were already sette on a roare, being once turned on the o<sup>t</sup>her side, the grudge of their extreme great crueltie, might light vpon their owne heades. The bishops therefore & their seruau<sup>t</sup>es, with a great stier and shone cryed woodly out, crucifie him, crucifie hym: Pilate perceyuing that there was no hope of pitie to be gotten

at their handes by fayre intreatie, he goeth aboute to restrayne and bridle in their fury with feare, & sayth: I am a minister of lawe and iustice, and not a reuēger of other folkes malice: and by lawfull processe to punishe trangressours of the lawe, am I autorisate: I am no butcherly murderer, no bloudshedder of innocēcie. This that hath been doen, was to serue and satisfie your hatred. I will no more be fierce against him that is no noysome persone. And yf he shall algates be crucified, I wyll not haue this my courte of iudgemente distayned & polluted with the bloud of an innocente. Upon your owne perill haue ye the man awaye: and yf it se|meth good, doe ye crucifie him. I am not wounte to crucifie any but wicked doers. In this man I finde no crime that deserueth the crosse. For there is no likelihode in him of that trayterouse dede whiche is layed to his charge, con|cerning the kingdome. Nor it is not ynough to accuse a man of a fault, except it be proued to be a matter of certaintie, that is obiected, by sure euidence: specially if it be a cause that concerneth life and death. This whole matter is by no lawful processe hādled, but ruffeled out sediciously. When the lewes heard Pilate the iudge so frendely and diligently withall, take Iesus parte and defende him, & vtterly thinking it not mete that any waye Iesus should escape, they falsely surmised a cryme whiche might seme to the iudge that was not learned in theyr lawe, a greuouse faulte, saying: Although he had doen none offence against the Emperours lawes, yet haue we a lawe geuen vs of God: which the Emperour also hath left vnto vs: And by the force of this lawe he hath well deserued to dye, because he hath made himselfe the sonne of God, and takyng vpon him the godhead, he did commit blasphemie against God. After that Pilate had heard this, hauyng no ready aunswere to make them, he led Iesus againe into the iudgement hall, & went in himselfe, and talked againe with Iesus, beyng very desyrouse to learne of hym what

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a thyng that was wherewith they charged hym, and howe it might bee refelled and auoyded. Therfore, first of all Pilate asketh hym whence he was, to the en|tent that after he had knowen of what progenie he came, he might haue confulted that, whereas they sayed he was desirouse to be taken for the sonne of God: though in dede among the Gentiles it was both written in Poetes fables, and commonly beleued, that some were taken for halfe goddes, as folkes borne of God and manne. But verily Iesus knowyng that Pilate did assaye all these wayes finally to saue his lyfe, and was not ignoraunte that yet Pilate shoulde afterwarde (when all meanes had bene proued) geue place to the obstinate ful|rye of the lewes, Iesus (I saye) woulde make no aunswere at all vnto the pre|sident, leste he should be thought to haue made any meane howe to get oute of theyr handes, because he would not seme to be compelled to death. And that hi|therto he made aunswere, was because he would haue recorde of his innocēcie, but his pleasure was to dye willingly and gladly.

[ The texte.] ¶Then sayed Pylate vnto hym: Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to looce thee? Iesus aunswere. Thou couldeste haue no power at all agaynst me, except it were geuen the from aboue: therfore he that delyuere me vnto thee, hath the more synne. And frō thence furthe sought Pilate meanes to looce hym, but the Iewes cryed, saying: If thou let hym go, thou arte not Ceasars frende, for whoso|euer maketh hymselfe a kyng, is agaynst Ceasar. When Pilate heard that saying, he broughte Iesus furth & satte down to geue sentence in a place that is called the pauemēt, but in the He|brue tōgue Babatha. It was the preparyng daye of Easter, about the sixt houre. And he sayth vnto the Iewes. Behold your kyng They cryed, awaye with him, awaye with hym, crucifye him. Pilate sayeth vnto them: Shall I crucifye your kyng? The hye priestes aunswere: We haue no kyng but Ceasar. Then delyuere he hym vnto them to bee crucified.

Pylate meruaylyng at the mans silence standyng in hasarde of his lyfe, consideryng he had the iudge so muche his frende that he dyd prouoke hym to aunswere, saied: Why doest not thou that arte in ieoperdye of lyfe make me an aunswere? knowest thou not that I haue power and auctoritie ouer thee, why|ther thou shalt lyue or dye? for I am the presidente and chiefe iustice of this religion. And it dependeth vpon my will and pleasure, whether thou shalte be cru|cified, or quitte and let looce. Unto these woordes Iesus made no suche aun|swere as the presidente loked for, whiche presidente desyred to be instructed for the defence of Iesus cause, intendyng to bee in steade of a iudge, an aduocate on the defendauntes syde. But because that waye it shoulde somewhat haue appeared that Iesus hadde not bene willyng to haue dyed, he aunswere no suche lyke thyng: But his aunswere was onelye concernyng the power whiche Pylate dyd arrogantelye attribute to hymselfe: signyfying that it was ney|ther in Pylates power to sette hym at libertie (seyng that the power whiche he had shoulde condescende to the furie of the Iewes,) nor that Pilate hymselfe shoulde be able to doe oughte agaynst hym, excepte he woulde of his owne vo|luntary wyll, suffer it: of trueth thou hast (sayeth Iesus) power accordyng to mannes lawes, but thou couldest haue no power on me, vnlesse it hadde been permitted thee of him, whose power passeth all mannes power. And in dede thou fauourest innocencie, but yet the naughtines of other ouercummeth thee, and leadeth thee from the righte trade. Wherefore the people of the Iewes, which be the auctours of this my passion and deathe, and that with theyr vio|llence

constrayneth the iudge to condemne an innocent persone, sinne more gre|uously. When Pilate heard this, and thereby perceyued bothe the modestie and the clearenes of him, that was accused, and that also the malice of the Iewes, yea and his owne indifferencie too, was not vnknown

to the same, & the more Pilate fauoured him, because he sawe that the manne was nothing moued or disquieted, no not with the peryll of death that he stode in: when Pilate cōsidered all this, he wrought al maner waies, that at leaste by some meanes, he might cleare and sette Iesus at libertie. The Iewes perceyuyng thesame, and that the presidente made light of the cryme whiche fyrste was layed against hym concernyng Moses lawe, and that he ceased not to doe all that he coulde, to dimisse Iesus, they fall in hand againe with the first fault, whiche to be neglecte they declare to be daungerous to the iudge hymselfe, and saye therfore. Though it doe not appertaynē vnto the that he hath offen|ded against our God, certaynly wheras he hath offended against the Empe|roure, thou haste to doe withall.

Whosoeuer maketh clayme to a kingdome without the Emperours com|maundement, offendeth in the cryme of lease maiestie,<sup>\*</sup> & committeth hye trea|son: But this felowe maketh himselfe a king, if thou therfore doe let loo•e & acquite him, thou which fauourest his enemy, art not y• Emperours frendes. After that Pilate had heard the Bishops and Phariseis, that were conspired together against Iesus, & the mayne multitude withal, cry out these wordes aloud, although he was not ignoraunt that they went about a false matter, yet because he sawe well that the malice whiche the priestes and Phariseis bare towarde Iesus could not be appeas•d, and sawe also that the headmen, and the common people were wunderfully consentyng to the sayed grudge, and malice, and all they with one agremēt brute to take away this one mans life: furthermore when Pilate perceiued also Iesus to be (in dede) nothyng fawtie at al, but symple & a poore innocent man, that made no shifte for him|selfe, and lykewise thought in the meane tyme, howe that vnder Emperours many had been in daungerouse hasarde of very enuy, without any iust cause: And thought too, of himselfe, that he alreadye had sufficiently traueiled a|gainst the whole conspiracie agreed vpon betwene the noble menne, and the commons, in the defence of one poore mannes innocencie: Pilate (I tell you) vpon these skilles, determind with hymselfe to condescende and satisfie theyr malice, but in suche sorte that in condemning Iesus, he thought withal to get him his pardon and deliuerance: and begynnyng to speake firste of his owne innocēcie, deriued the grudge of the wicked facte vnto the Iewes, and layed it vpon theyr heades. Nowe than was Iesus therfore brought forth as giltye, when as in condemnnyng of hym no kynde of lawfull iudge|ment was vsed: Pilate sate downe in the place of lawful iudgemēt on hye, to geue sentence, & he sate in a high place to be seen of all folke, and of the height it is called of the Hebrewes Gabatha: the Grekes verily call it *Lithostrotos*, be|cause it was paved.<sup>\*</sup> For so it behoueth Iesus condemnacion to be solemne, & publike, leste his innocencie should be hidde from any man. For so to be con|demned was to be quitte and cleared. Iesus was deliuered vp to the crosse, but the iudge gaue sentence vpon the Iewes. And nowe the tyme drewe nye, that according to the maner of the solemne feaste, innocent bloude should be offered in sacrifice for the saluacion of the worlde, for it was the Sabboth

euen, nowe called good fryday, whiche falleth in the Easter feast, aboute the sixt houre. And therfore the Iewes called more vrgently vpon the matter, vn|wittingly doyng therby seruice to the thyng that God appoynted: that is, to haue this sacrifice made in conueniente tyme and due season. And so than Pilate nowe by reason of his Iudiciall garment playnly seen and perceyued of the people, shewed vnto them out of the Iudgemēt place the accused person, to thentente that euen by the sight of hym and his facion, it myght appeare howe vnconueniently the cryme of any cruel autoritie that he should be desirouse of, for his priuate commoditie, was layed against him: who beyng so vexed & troubled, shewed such great quietnes of minde, & so great mildnes. Pilate (I saye) shewed them this person, and sayed: Beholde your kyng. But the Iewes whiche thirsted for nothing els but innocent blood, cryed: away with hym, away with hym: Crucifie hym. The infamous and reprochefull death pleased well the Iewes, trusting it would come to passe, that y<sup>e</sup> shame and reproche of the crosse, would make the name of Iesus odious and detestable, and that there should no manne come after, whiche should professe his name beyng in suche wyse made awaye. Pilate deriding their obstinate madnesse, sayeth: what (quod) he shall I doe so great a vilanie vnto your kyng as to naye hym vnto the Crosse?

This dishonor shal redound to the shame & slaunder of all the people whiche haue brought theyr king to the crosse. This voyce of Pilate, although it dyd Iesus no good, yet it disclosed the malice of the Iewes, and forced them to confesse openly, & to knowledge a seruitude, which they hated. The Iewes had desyred and looked for many hundred yeares their Messias, that is to were, a kyng promised of the Prophetes. As for the Emperours kyngdome (wherwith they were sore pressed and ouerlayed) they had spitefully hated: yet that not with standing, being through enuy and hatred waxed wylde, and euen woode, they renounce openly in the face of the worlde, theyr Messias: and acknowledge the Emperour for theyr soueraygne Lorde: We haue (saye they) no kyng but the Emperour. The luste to reuēge was so great, that vn|constrayned they adiudged themselues to perpetuall bondage, that they might therby vtterly extinguish Iesus, the autor of libertie. Pilate therfore seyng all that he went aboute, disapoynted: committed Iesus vnto them to be crucified at theyr ordre and libertie.

[ The texte.] And they tooke Iesus and led hym awaye, and he bare his crosse, and wente furth into a place whiche is called the place of dead mennes sculles: but in Hebrue Golgotha, where they crucified him: and two other with hym, on euery syde one, and Iesus in the myddes. And Pilate wrote a tyle, and put it on the crosse. The wrytyng was, Iesus of Nazareth kyng of the Iewes. This tyle read many of the Iewes, for the place where Iesus was crucified was ny•to the

citie, and it was written in Hebrue, and Greke and Latyne. Then sayed the hye priestes and Iewes vnto Pilate: wryte not kyng of the Iewes, but that he sayed, I am kyng of the Iewes. Pilate aunswered: What I haue wrytten that haue I wrytten.

The Iewes tooke the deliuerie of Iesus beyng brought out of the place of iudgement, and led him to the place of execucion, which was without the citie, that the place might also aunswer to the figure: For the sacrifice wher|with the testamēt was consecrate, was offered without the host. Iesus wēt

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thither, hauyng yet his garmentes on, to thentent he might be the more shame to them that fauoured hym: and he goeth full mekely bearynge his crosse hym|selfe. For The Iewes prouided that, leste there shoulde lacke any despyte or reproche. Furthermore, a vyle and a diffamed place was also chosen and ap|poynted, wherein the maner was to put wyked malefactours to execucion, a place perdyte detestable and violated with dead bodyes, whose bones laye scalterd here and there all abrode: euen a place that shewed it selfe to what pur|pose it was dedicate, and of the thyng it had the common name geuen it. For in the Hebrue toung it was called Golgatha, in the Greke toung *Cranii topos*, in the Latyn toung *Caluarie socus*, in Englyshe, a place of dead mens sculles: and leste he shoulde not be putte to shame ynoughe, the Iewes procured this also, that other two whiche were openly knowen to be wycked theues) shoulde be crucified with Iesus together, to thentēte that of the felowshippe of them that were for Poffenders, he might lykewyse be thought and taken for an offender: and lyke as they had all one commune punyshemente, so to seme to haue all one commune faulte. But to thentente it might vtterly appere that he was a com|panyon of theyrs, the Iewes dyd so ordre and place the crosses, that Iesus honge in the myddes, hauyng a thefe hangyng on eyther hand: of hym, howe|beit the fountayne of all purenes coulde not be polluted with any fylthynes of manne, yea, the fountaine of all glorie is magnified and renoumed with mens reproche. The crosse being afore odyouse, and a thyng of reproche, was made by hym a triumphant signe, wherunto the worlde boweth downe the heade, which aungels do wurshyppe, and deuyls feare it. Iesus being then condem|ned, founde one whome of a thefe he made a citizen of paradyse: so muche vn|lykelyhoode was it, that the felowship of punishment shoulde defile hym. And verely, leste there shoulde wante any kynde or apparaunce of iuste and condigne punyshmente, euery one had (as the manner was) his title and stile geuen vnto hym, which did describe and declare both the person and the fault. Now then, when Pilate had geuen to the other their titles according to their deseruing, he commaunded that to the crosse of Iesus the Lorde, shoulde bee fastened this ti•le and superscripcion, *Iesus of*



*Nazareth the king of the Iewes*, euen for this cause truely,\* that by the very selfe inscripcion, he mighte cause bothe the malyce of the Iewes, and the innocencie of hym that was crucified, to be re|corded: howbeit this title was not conuenient for him, in respect of the Iewes accusacion: and yet according to that whiche himselfe confessed to the presy|dent, it was a title moste seming for hym. For truely *Iudeus* doeth signifie to the Hebrues, confessing. And doubtles he was and is in very dede, a kyng and a setter of all them at libertie, whiche professeth his name: vnto whome he ge|ueth felowship of the kyngdome of heauen. And to bryng the Bishoppes and the Phariseis into more hatred thereby, Pilate prouided this title to bee writē in thre sundry languages, in Hebrue, in Greke, and in Latine; whereof the first was their owne countrey speache, and the other two tounge (by reason of the great occupying that they had with the Grekes, and the Romaines) was so brought in among them, that some Iewes also knewe the Greke and the La|tine tounge. Therfore it was prouided by the president, that no man neither re|siaunt there and thesame countreyman, nor straunger and resorter thyther, shoulde be ignoraunt of the title. This title thus wrytten, being odious vnto the Phariseis, by reason that the place was muche haunted, and greate was

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the resorte and confluence there, because that Golgatha, the mounte of caluery, was nyghe vnto the citie, and layefull in theyr syght that by casualltie passed by that waye: many Iewes therefore read (I saye) this superscripcion: and sum knewe well the name of Iesus of Nazareth. And howe litle he desyred a|ny worldly kyngdome, many had tru• knowledge, whiche had seen hym hyde hymselfe when he shoulde haue been drawen by force to a kyngdome. That velry kyng whiche was promysed by the prophetes, and whome the Iewes call Messias, was of very truthe loked for among all the Iewes. And although Pilate was ouersene herein, yet vnawares he gaue hym that tytyle which dyd moste demonstrate & notise to all folke, who he was that hong vpon the crosse. For of very trueth that selfe kynge of kynges honge there crucified, whiche by his deathe, dyd vanquishe the tyrannye of the deuyll. Thou oughtest to call it rather the token and banner of victorie, than a crosse. Thoughe all thyng semed full of shame and rebuke to the byshops, scribes, and to the Phariseis, yet this intitleing and superscripcion did greue theyr myndes, because it was more honorablye set out than they woulde haue had it. So great was the de|syre of the wycked, to abolysh a name to the which onely, all glory of the whole world ought to be geuen. And therefore they treate and common with the pre|sident of chaungeing the title, and that it should not be written, the king of the Iewes, but that he dyd vsurpe and vniustly take vpon hym that name. But the presy|dent notwithstanding that euen then vnawares he dyd pronosticate what should folow, that is to were, that the profession of that



healthfull name (whiche the Iewes falsely denied) should departe thence to the redy beleuyng Gentiles, that is to saye, to the true Iewes in dede: yet (I saye) this notwithstanding, and that also heretofore he did condescende and folowe theyr malyce, the presydente woulde not alter and chaunge the title, but sayeth: that I haue wrytten, I haue wrytten. For because it was in verie deed to the commoditie and profit of all folke that Christe shoulde be put to death, and agayne also, it was for all mennes weale that his name should be of most fame and renoume thorowe the whole worlde, by the profession whereof, saluacion shoulde bee brought to all folke.

[ The texte.] Than the souldiers when they had crucified Iesus, they toke hys garmentes and made fower partes, to euery souldier a parte, and also his coate. The coate was without seame, wrought vpon throughout. They sayed therfore among themselues, let vs not diuide it, but cast lottes for it, who shall haue it. That the scripture myght be fulfilled, saying: They parted my rayment among them, and for my coate dyd they calle lottes. And the souldiers dyd suche thynges in dede. There stoode by the crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene: when Iesus therfore sawe his mother, and the disciple standyng, whome he loued, he sayeth vnto his mother: Woman, beholde thy sonne. Than sayed he to the disciple: Beholde thy mother, and from that houre the disciple toke her for his owne.

Nowe therefore when the Lorde Iesus was nayled (as the maner was) all naked vnto the crosse, and the foresayed superscripcion aboue his heade, the souldiers that crucified hym (accordyng to the vsage) parted among them Iesus garmentes. For this thyng came to them as amendes and reward for theyr paynes taking. And forasmuche as they were fower in noumbre, they so deuided the resydue of his garmentes saue his coate (by cause they were made of soundrye pieces and sowed together) that euery manne had hys parte porcionately.

But than his coate or iacket, a garmēt verely whiche was more in|ner and nere his bodye, no sewed garment, but so wouen from thouer hem to the lower, that beyng leusyd or rypte, it woulde haue been good for nothings and nought wourth. Therefore y<sup>e</sup>souldiers thought good that it shoulde bee kept whole vncut, and that sum one of them shoulde haue the whole iacket to whose lotte it should chaunce. But not withstandyng that the souldiers dyd these thinges of a prophane mynde, and of a worldlye purpose, yet vnawares they fulfilled in their so doying, the prophecies of the Prophetes, that hereby also he might haue bene knowen to bee he, of whome the holy ghoste had spo|ken in the Psalmes thus: they haue deuyded myne apparel

amonge thē, and caste lottes vpon my garmentes. And these thinges perdye, the souldiers did whiles yet the Lord honge vpon the crosse alyue. But there stooode by y<sup>e</sup> crosse of Iesus, Mary his mother, associate with her syster Marye, the daughter of Cleophas, and Marie Magdalene. Therefore Iesus lokynge from y<sup>e</sup> crosse vpon his mother, and castynge his iye withall vpon the disciple whom he lo|ued more familiarly than the reste, to thentente that as (his clothes beyng dis|tributed) he lefte no worldly substaunce behynde him, so he woulde leaue vpō earthe no worldly or mannes affeccion: Iesus (I saye) turned towardes his mother and sayed: Woman beholde that thy sonne, poyntyng with a nod of his head, and with a wincke of his iye, to the disciple. And turning furthwith to the disciple, sayeth: Beholde thy mother. And verily from that tyme, the sayd disciple bore a very sōnes mynde and affectiō toward the mother of Ie|sus, and toke the whole charge and care of her.

[ The texte.] After these thinges, Iesus knowyng that all thinges were now perfourmed, that the scripture myght be fulfilled, he sayeth: I thirst. So there stooode a vessell by ful of vine|gre: therfore they filled a sponge with vinegre, and wounde it about w<sup>t</sup> Isope, & putte it to his mouthe. Assone as Iesus receyued of the vynegre, he sayd: it is finished, & bowed his heade, and gaue vp the ghoste.

When these thinges were doen, and Iesus knew that nothing wanted per|teyning to a lawfull sacrifice, yet to bryng therunto and to accomplyshe the Prophetes saying where he sayeth: They gaue me gall to eate, and when I was thirstye they gaue me vinegre to drinke, he cried from the crosse: I am a|thirst. For a trueth suche as dye in this kynde of death, are wonte to be sore greued with vehement thirst, by reason that through the woundes of y<sup>e</sup> body, the bloude is exhaust and cleane drawē out. And euen this now too, did much proue and declare him to be a very man, & to be oute of doubte, punyshed to his great payne. Now thā a vessel full of vinegre stooode there at hād, which was wont to be reached vp & geuen to thē that were athirste to make them the sooner dye. The souldiers therfore fylled a sponge with vinegre, & woūde it about with ysope, and helde it to his mouthe. But as sone as Iesus had ta|sted y<sup>e</sup> vinegre, he saied: It is finished, signifying that the sacrifice was righ|tely doen and accomplyshed accordynge to his fathers wyll, and byanby he bowed his héade and gaue vp the ghoste.

[ The texte.] The Iewes therfore bicause it was the preparing of the Sabbothe, that the bodies should not remayne on the crosse on the Sabboth day, for the Sabboth day was an hye day, besought By late that their legges might be brokē, and that they might bee taken downe. Then came the souldiers and brake the legges of the first and of y<sup>e</sup> other which

was crucified with him, but whan they came to Iesus, and sawe that he was dead already, they brake not his legges, but one of y<sup>e</sup>souldiers with a speare thrust him into y<sup>e</sup> syde, and furthwith came there out bloud & water. And he that sawe it bare recorde, & his re|corde is true, & he knoweth that he sayeth true y<sup>t</sup> ye myght beleue also: for these thinges were doen, that the scripture should be fulfilled. Ye shall not breake a bone of him, and algayne another scripture sayeth: They shall looke on hym whome they pearced.

But it is a sporte an a wonder withall to heare now againe in this case the peruerse religion of the Iewes so farre out of course and mysordred: The Iewes vpon a myscheuous malice, and by wicked meanes, brought with violence vnto the crosse an innocent, and one that had bene beneficiall vnto them, beyng nothing abashed with the relygion of the feastfull daye, to do so cruel and so vngraciouse a dede, but they were very supersticiouse, and made muche a do about taking the bodies of frō the crosse. They came vnto Pilate, and be|sought him y<sup>e</sup> by his commaundement, the legges of them which were crucified, might be broken, to thentent they might the sooner be deade: and then their corpses be taken downe, and had out of the waye, lesse beyng sene, they shoulde violate and breake the feastfull daye. That daye was a solemne greate daye, whiche (of the great aparelyng and founature of holy adournmētes and dy|uine seruice) is called of the Grekes, *Parasceue*, that is to saye, a preparacion. And their holy and solemne Sabbothe daye was nye at hande, vpon whyche daye to worke was a detestable thing. For at this season the men beeynge (ye wote well) very precise in their relygion, after they had finished and accom|plyshed so horryble an acte, as thoughe the thinge, had been well doen, they bente their myndes to celebrate the sacrifice that was to be offered by Moy|ses lawe, solemnelly and purely, not knowyng that the very true Easter lambe was already offered vp in sacrifice.

Suche a poyson and so pestiferouse a thing is holynesse that consisteth in outwarde and bodily thinges, and hath not holynes and godlynes of herte and mynde, ioyned and annexed vnto it. Nowe therfore Pilate grauntyng them their request, the souldiers brake bothe the theues legges, whome they found yet aliue. And then when they were come to Iesus, because they saw him alreadye deade, and therefore thought it a vayne and superfluous thyng to breake his legges, they lefte them whole vnbroken. For to this ende and pur|pose were the legges broken,\* that those whiche hung vpon the crosse, shoulde the sooner gyue vp the ghoste. But among the souldiers stode a certaine man whiche (for the more certeintie of the Lorde Iesus death) opened his syde with a speare, and immediatly out of the wounde there gushed forth bloude and water, in a great misterye declaryng that his death shoulde washe and cleanse vs from synne, and the same also geue to

vs euerlastinge lyfe and saluacion. For baptisme standeth in water, and with water are we baptised. And y<sup>e</sup> lyfe of a manne is in the bloude. But it is againste the course of nature for water to runne out of a bodye that is wounded. Howbeit he that sawe the thing with his iyes, testified, and beareth witnes hereof: And we knowe his recorde to bee true. And leste any of you shoulde stande in doubte whether ye maye or no beleue the thing, whiche els mighte seme incredible, I assure you that Iesus himselfe knewe that witnes, to tell trueth.

And althoughe these thinges semed to be doen by chaunce or casualtie, that is to saye, that in stede of breakyng his legges, as the others were, his chaunce

was to haue his side thruste thorowe, yet for all that were they doen by the foresight and prouidence of God, and as his diuine counsell disposed, that in this pointe also, the effecte and conclusion of the thing, myght aunswere and algre with the prophecies of the Prophetes. For among other rites and customes wherwith Moses teacheth in *Exodus*, that the paske or passouer ought to be obserued and celebrate, he had prescribed euē that thing specially by name, that is to wete, that lambe which was sacrificed, should be so slaine, that no bone of it should be broken: euen thereby notyng and declaryng, that Iesus was the very true phase or passeouer, the figure whereof that Mosaicall lambe did beare, & resembled thesame. For the bloud of this true lambe Iesus, saueth them that beleue in hym from death. And the spirituall eatyng of this lambe, conueyeth vs beeyng made free from the seruitude of Egypte, that is to saye, from the sinfull lustes of the worlde, and from the tyranny of sinne, into an heauenly region. And againe, the holy ghoste speaketh thus by Zacharye: They shall see hym whom they pearced. For he shall once come with thesame body wherwith he hong on the crosse, though it be alreadye a gloryouse body, yet shall he shewe the printe of the wounde to all folke, and he shall shewe the vn faythfull, to theyr rebuke, the fountayne that was open all in vayne to them, that would not beleue: with the flowyng and streames wherof, they might haue been cured.

[ The texte.] After this Ioseph of Aramathia, which was a disciple of Iesus, but secretly for feare of the Iewes, besought Pilate that he might take downe the body of Iesus. And Pilate gaue hym licence: he came therfore and tooke downe the body of Iesus. And then came also Nicodemus, which at the begynning came to Iesus by night, and brought of myrthe and aloes men|gled together, aboute an hundred pounce weyght. Then tooke they the body of Iesus, and wounde it in linnen clothes with odours, as the maner of the Iewes is to bury. And in the place where he was crucified there was a gardeyne, and in the gardeyne a newe sepulchre, wherin was neuer man layed. There layed they

Iesus therfore, because of the preparyng of the Sabboth of the Iewes, for the sepulchre was nye at hande.

And so nowe his death beyng already certayne, and himselfe founde dead by the experience of many, it behoued furthermore that his buryall should many wayes confyrme the belefe of the resurreccion. And as Christe would (perdie) his whole life to be base and of a lowe porte, so he would that his buriall should be honorable, and of a great maiestie, not intendyng therby to teache vs to be carefull of a sepulchre, but to thentent that those thinges once accomplyshed, whiche concerned the abasyng of hymselfe and the whole milnistry thereof, he might make a waye to the honour and prayse of his resur|reccion. And in very dede the honour whiche is geuen to a manne alyue, is not without either suspicion or daunger, but the honour whiche voluntarily we geue to the dead, is a sure wytnes of prowes, goodnes, and vertue. Nowe therfore Ioseph beyng a manne of honour and of great power, & substaunce, an Aramathian▪ borne, which sayed Ioseph was a disciple of Iesus, but not openly knowen so to be for feare of the Iewes, which had made a lawe that whosoever did openly confesse himselfe to be Iesus disciple, thesame person should be caste out of the Synagoge: Ioseph (I saye) came vnto Pilate to whom he was well knowen, and desyareth licence of hym, to take downe Ie|sus body from the crosse: when Pilate had tried whether that he were dead or not, he was content withal. Therfore Ioseph went his way to the crosse,

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and toke downe the dead corps. In the meane season, as one to helpe furthe with those thinges and doynge, that pertayne to the funerals: euen Nicodemus also, cummeth thither, a man among the Phariseis of a notable estimat|cion and dignitie: and he also being a secrete disciple of Iesus, which had before that tyme come to Iesus in the night, because he myght so beste auoyde the displeasure and grudge of the Phariseis, as was before rehersed. These menne knowyng that death commonly maketh an ende of hatred, trustyng vpon the presidentes fauour, enterprysed h•ely to honoure the dead, with whom (whiles he liued) they durst not talke openly. Nicodemus (of trueth) brought with him an oyntment of myrrhe & aloes ming•ed together aboute an hundred ponde weyght, so muche as, was sufficient to sweten the bodye, and honorably to preserue it from corrupcion. They now therfore ioyntely together with one common seruice, anointed Iesus body being takē downe, on euery parte with pleasaunte and swete sauerye spices, and when they had well imbrued the corps with the odours, thei woūd it in linnen clothes, that the oyntmēt should not runne of from the body. For the maner of the Iewes is, after this sorte to bury, leste the bodies should corrupte and putrefie. And verily they did this honour to

the Lord Iesus as to a wurthy mā, and one that was throughly good: and againe, they thus honoured him to then|tent no man should thynke that he dyed for any cryme or faulte. For as yet, they had no hyer opinion of hym, but that he was an innocent good man and loued of god, whose name and memory ought to haue this honour doen vnto it, that is to saye, to be remembred as one that was enuied for his vertue e|uen to the death, a thyng that vsually hapneth in maner to moste beste menne. Moreouer this preparacion and great a doe was euen there finished, leste alny man myght supect that the body had been chaunged. And agayne the Lord was buried then in a garden, nye to the place of the crosse. In the garden was a new sepulchre lately made out of an harde thicke stone, wherin was neuer man layed. And albeit these thinges were supposed to be doen by casualltie, yet they made much for the fayth of the resurreccion. For the sepulchre could not seme to be digged vp with vndermynyng, becau•e it was cutte out of an whole sounde vnholowe rocke of stone, nor none other could be thought to haue risen out of it, in whiche he only was la•ed. But yet Ioseph and Nico|deme did not this in respecte of his resurrecciō, for in dede they had no hope that he should rise againe, but they were moued thus to doe with a Iewishe deuocion, for religion sake of the feastfull day. For in dede it was the Iewes Easter day euen, and therfore the Sabboth prouoked and setforwarde this dede. In which Sabboth day it was not lawful for them to worke. Wher|fore leste the body should be vnburied, or the buriall be to slender, and with to small honour doen, they ryd the thyng out of hande, and layed hym in the sepulchre that was nexte vnto them. Also furthermore, euen the diligence of the Iewes, serued for the belefe of his resurreccion that should be. For after that the Iewes had obtained of Pilate kepers for the sepulchre, & had pro|cured that it should be watched and attended vpon, leste any body should se|cretly steale a waye the dead corps, they not contente therewith, close vp the mouthe of the sepulchre, with a great stone, and seale it, when they hadde so doen: so that on euery side the malice of the Iewes, succeded and came to the glory of Christ, whose name they went about vtterly to destroy and abolish.

#### The .xx. Chapter.

[ The texte.] The first daye of the Sabbothes came Marye Magdalene early (when it was yet some|what darke) vnto the sepulchre, and sawe the stone taken awaye from the graue. Then she ranne, and came to Symon Peter, and to the other disciple whome Iesus loued, and sayed vnto them: They haue taken awaye the lorde out o• the graue, and we cannot tell wher• they haue layed hym. Peter therfore went foorth, and that other disciple, and came •nto the sel|pulchre. They ranne bothe together, and the other disciple dyd out runne Peter, and came firste to the sepulchre. And when he had stouped downe, he sawe the linnen clothes lying, yet wene he not in.

**A** Nd verely▪ the residue of the disciples, beeyng stryken partly with feare, and partely with dispayre, neglected the burying, and rought not for the dead corps. But certayne weomen that were his disciples cared asmuche for it, as did Ioseph and Nicodemus, but the religion of the feastefull d•ye, stayed them from the labouryng alboute preparaciō of swete odours. Howbeit, as soone as Phase Sabboth daye was past (the oyntmentes beying made ready in the nyghte Mary Magdalene came ear|lye when it was yet somewhat darke vn•o the sepulchre, the morowe after the Sabboth daye. And when she sawe the stone (wherewith the entrie of the sepullchre was closed vp) remoued thence, and the sepulchre to be open, the woman supposed nothyng els but that the deade corps hadde been taken awaye in the night, to the intent it might haue been more semely and accordyngly buried. For the body was layed there for a time, a• of purpose, that it might soone after be adourned and set foorth with the due and full solemnitie of burying. For in dede the hope of his resurreccion fell awaye from all the disciples, they were so muche astonied with the certaintie of his death.

Therefore Marie ere she had loked into the graue,\* retyered backe agayne, and ran to Simon Peter, with whom was euen that disciple whome Iesus lo|ued, and she sayeth: Our lord is taken awaye out of the sepulchre, and I know not whither they haue caryed him that toke him a waye. They both beying styr|red with that voyce, went foorth. Surely they had small hope, yet hadde they a great affeccion and desyre towards theyr maister, whom they so muche loued. And therfore they ranne both out together to the graue, but that disciple which was so beloued of Iesus, outranne Peter, and came first to the sepulchre. And when he founde the doore open, he wente not in, but stouped downe and looked into the graue, whether it were emptie or no. And he sawe well there was no dead corps, but the linnen clothes lefte imbrued with swete odoriferous ointelmentes, wherwith the body had bene wrapped, and also the napkyn that Iesus head had bene bound in, not the linnen clothes and it lying together, but wrapt vp and layed aside by it selfe, so that it was easy to perceyue, that the body was not taken awaye by theues, whiche woulde haue rather purloyned the whole corps as it laye, wrapped and wounde vp with the swete smellyng spices, with the linnen clothes, and the fine kercher: though it had not bene for the valure therof, at least they would so haue doen, because thei should haue lacked laisure to haue separate the oyntmentes and swete spices from the bodye, seeyng they cleaued as fast therunto as byrdelime woulde haue doen, and because also they



should not haue had sufficient tyme to folde vp and couche euery thyng hande: somely and seuerally in his place. This (suche as it was) was in dede the firste comforte and hope that was geuen to them of his resurreccion.

[ The texte.] Then came Simon Peter folowyng hym, and went into the sepulchre, and sawe the linnen clothes lye, and the napkyn that was about his head, not lying with the linnen clothes, but wrapped together in a place by it self. Then wente in also the other disciple whiche came first to the sepulchre, and he sawe and beleued. For as yet they knewe not the scripture, that he shoulde rise agayne from death.

Now than anon after cummeth Peter also, who after that he was certified of the thing by Iohn, as he was slower in running, so was he both bolder and more diligent in trying out the trueth of the thyng. For not beyng content with loking into the graue, he also went into it. The other disciple a loker in as wel as he, (whiche yet durst not by hymselfe alone go in, howbeit in dede his companion beyng with hym, tooke parte of the feare awaye) nowe folowed Peter into the sepulchre. And so nowe they sawe certaynly at very hande the thing to be true, (whiche the one of them had seen as it had been a shadowe, or a glymering sight therof,) that no corse or dead corps was any where in that place: but in dede they sawe the clothes wherein the body had been wrapped, in suche sorte pulled of, and laied aside, that it appeared to be doen not of theues in hast, sleyghtly and shuffled vp, but quietly and layserly. Howbeit as yet they did not beleue that he was risen agayn to lyfe, they onely beleued that to be true, which Marie had tolde them: Verelye that the corps was taken awaye out of the sepulchre. For although they had heard Iesus saye that he would rise againe, yet did not the saying sticke inwardly in theyr mindes, and though some hope therof were in theyr hertes, yet that whiche had already place in theyr myndes, the feare and tumulte of the crosse and his passion, draue it out of theyr myndes. For they did not fully vnderstand as yet, the saying of the Prophet, which had prophecied that certaynly Iesus should suffer death, and rise againe the thirde daye from death to lyfe.

[ The texte.] Then the disciples went away agayne vnto theyr owne home. Marie stode without at the sepulchre, wepyng: So as she wepte, she bowed herselfe into the sepulchre, and seeth two angels clothed in white sitting the one at the heade, and the other at the feete, where they had layed the body of Iesus. They saye vnto her: Woman why wepest thou? She sayeth vnto them: For they haue taken awaye my Lorde, and I wote not where they haue layed hym.

Therefore the two disciples departed thence, and wente backe again to the place from whence they came. But Marie of a certain excedyng loue and wonderfull desire that she had to the lorde, coulde not be drawn from the

sepulchre: sekyng hym that was now deade, whome she had loued beyng aliue, and was desirouse to shew gentilnes, and to do seruice vpon the dead bodye, forsomuche as she now could not haue the fruicion of his liuely body: and she stode without nye vnto the doore of the graue, and did nought els but all to wepe, & loke about her, if she coulde haue any hope or lykelyhoode to finde the bodye. Nowe than as she was weping, and in dede durst not go into the graue, she turned her head aside and loked into the graue, and she sawe two angels, goodly to looke too, both of good semblaunce and in pleasaunt white apparell, sitting in seuerall places, the one at the head and the other at the feete of the place, where the

dead corps was laied. And in very dede this pleasaunt, this chereful and peaceable sight, did somedeale asswage the extreme feare of the night, and of her carefulnessse. The angels also to comforte her sorrowfull pensifenesse, of theyr owne accorde and gentlenes, speake vnto the wepyng woman and saye: O woman, what is it thou wepest for? She than beyng all rauyshed, and as one drounke with a certayne vehemencie of loue, sayeth: They haue taken awaye my lorde, and I know not where they haue laied hym. She calleth him her lorde, and she also loueth hym being dead, hauing yet no hope of the resurreccion. She was onely herewithall griued, that is, because she coulde not haue the sighte of his bodye.

[ The texte.] Whan she had thus sayed, she turned herselfe backe, and sawe Iesus standyng, and knew not that it was Iesus. Iesus sayeth vnto her: Woman, why wepest thou? whome sekest thou? She supposyng it had been a gardiner, sayeth vnto hym: Sir, if thou haue borne hym hence, tell me where thou hast layed hym, and I wyl fetche hym. Iesus sayeth vnto her: Mary. She turned herselfe and sayed vnto hym: Rabboni, whiche is to saye, Maister. Iesus sayeth vnto her: Touche me not, for I am not yet ascended to my father, but go vnto my brethren, and saie vnto them. I ascende vnto my father and your father, and to my God and your God.

Whiles she speaketh thus, she coniectured by the semblaunce of the angels, that some man stode behinde at her backe, and not tarying for the angels aunswer, she cast her iye aside, and incontinently she sawe Iesus standyng, whom y<sup>e</sup> angels had wurshipped, but yet Marie knewe not that it was Iesus. For he did appere in the forme of a poore simple man lest he being sodainly seen in his owne forme and shape, should haue muche astonished the woman. Therefore to bolden her withall, he calleth & speaketh gently vnto her with thesame faier wordes that the angels did, saying: Woman, why wepest thou? whome sekest thou looking about the hither and thither? She suspecting him to be a gardiner, the workeman and keper of the ground,

wherein the sepulchre was, (for it was in a garden) with a womanly simplicitie sayed vnto hym: Sir, if thou hast talken him away, tel me where thou hast hid him, that I maie go fetch him thēce. For she supposed that some frend for feare of the Iewes, had procured the body to be secretly caryed awaye, leste it shoulde come into the Iewes handes, and should be otherwyse handled than she woulde it shoulde be. Iesus therfore belyng delited in the great desyre of the woman, doeth now with a knowen famillier voyce, speake vnto her, and calleth her Marie. At this knowen voyce, the woman sodainly turnyng herselfe (for euen at this very presente she had bowled downe herselfe agayne towards the angels, so muche was she by sodayne mocions of mynde stiered to loke this waye and that waye) the woman I saie, knewe Iesus, and rauished with a sodayne ioye, she a disciple, speaketh to the master, and calleth hym Rabboni, whiche worde in the Syrians tonge, signifieth, Master: And withal she falleth flatte downe to the grounde, and would haue kissed his feete, hauyng yet in remembraunce theyr olde familiaritie. But Iesus knowyng that as yet she thought no great excellent thyng of hym, although she loued him sincerely and ardently, did prohibite her to touche his boldye. For Marie sawe well that he was aliue agayne, but she thought y<sup>t</sup> he was reuiued for none other cause, but as he did before, to liue familiarlye with his frendes, beyng now a man aliue, where as before he was dead: and ignoraunt she was that he now caryed about with hym an immortall body, which was to be handled with muche greater reuerence, whiche bodye the Lorde did neuer exhibite or present to the wicked, nor suffered it to be handled of euerye man, to

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thentent he might litle by litle, altogether withdrawe them from the loue of the bodye. Touche me not (sayeth he) it is thesame bodye whiche hong vpon the crosse, but it is nowe beautified and adourned with the glory of immortalitie. But truely thine affeccion is yet somedeale carnall, because I haue not yet ascended vp to my father, whiche thyng once doen, I shall sende vnto you the spilrite that is the comforter, and he shall make you perfite and wurthy to haue the spirituall felowship of me.

In the meane time content thy selfe with that thou hast seen me and heard me speake, and specially now go thou to my brethren, whiche are throughe my death comforteles, and foorth with make them partakers with thee, of the ioye and comforte whiche thou haste receyued by the sight of me: and vpon these my wordes shewe them that to this ende I am rysen from death to lyfe, euen that after I haue taried a certayne dayes among them, I maye leaue the worlde, and ascende vp to my father, who is also your father, and thesame is both your god and mine, common to bothe. Let them therfore put away earthly affeccions and rectifie their mindes, applying thesame to spiritual and heauenly thinges.

[ The texte.] Mary Magdalene came and tolde the disciples, that she had seue the lorde, and that he had spoken suche thynges vnto her. Thesa•e daye at night, whiche was the firste daye of the •abbothe, when the doores were sh•t (where th• disciples were assembled together for feare of the Iewes) came Iesus and stooode in the middes, and sayeth vnto them: Peace bee vnto you. And wh•n he had so sayed, he sheweth vnto them his handes and his syde. Then were the disciples glad when they sawe the lorde.

Now than Mary did as he bad her, and returnyng againe to the disciples, shewed them that she had seen the lorde, and tolde them the thynges whiche he had commaunded to be made relacion of in his name: and this was doen that they should take right great comforte of that he nowe called them his brethren, and prepare also theyr myndes to the loue and desyre of eternall and heauenly thynges, for as muche as the presēt vse of his body should not endure long with them. After that with these and certayne other apparicions the lord Iesus had litle by litle lift vp theyr myndes to quicknesse of spirite, and to the hope of the resurreccion already past, the selfe same daye that was the morowe after the sab|both daye whiche next to folowed the sabboth of Easter, when it was nighte, and the disciples secretelye gathered together, whiche for feare of the Iewes durste not assemble together in the daye tyme. Iesus went in to them when the doores were shut, and standyng in the middes in the sight of them all, to take awaye al feare from them, he saluted them amiably and full gentlye, saying with a voyce well knownen vnto them: Peace with you. And lest they shoulde suspect it to be a ghost or another bodye, he sheweth vnto them the printe of the nayles in his handes, and the scarre of the wounde whiche the souldier hadde made in his side with a speare. With this salutacion and sight, the fayth of his disciples was confirmed, the sorowe takē awaye, and theyr myndes muche recreate and made ioyouse. For Iesus had promised them before that thus it shoulde be, that within a shorte tyme he woulde see them agayne, and after they hadde seen hym, and theyr sorowe put awaye, that he would make their hertes gladde and merye. And therewithal he tolde them this also should folow, that in the world they should haue sorow and heuinesse, but in hym they shoulde haue peace and quietnesse.

[ The texte.]

Then sayed Iesus to them agayne: Peace be vnto you. As my father sent me, euen so sende I you also▪ And when he had sayed these woordes, he brethed on them, and sayeth vnto them: Whosoeuers sinnes ye remit, they are remitted vnto thē, and whosoeuers synnes ye retayne, they are retayned. But Thomas one of the twelue (which is called Didimus) was not with them when Iesus

came. The other disciples therfore sayed vnto hym: We haue seen the lord. But he sayed vnto them: Excepte I see in his handes the printe of the uayles, and thruste my hande into his syde, I wyll not beleue.

Therefore to confirme the Apostles in theyr ioye and coumforte the more, he once agayne saluteth them with good lucke of peace, saying: Peace with you. And at the same tyme withal, he hiely auctoriseth them, and commaundeth thē to preache the thinges whiche they had seen, and sayeth: As my father sent me, so do I sende you. I haue truely and faithfully glorified my fathers name, and you agreyng amōg your selues, shal with lyke trueth and faithfulnessse preache my fathers name and mine. Prepare your mindes to this fūccion and office: for asmuche as I nowe that I haue doen diligently the thyng that I had in com|mission to do, go agayne to my father, and from thence I shall sende vnto you more plentie and more power of the holy ghost. In the meane while shall I al|so make you partakers of the holy ghost accordyng to your capacitie: and euen as he was thus speakyng, he brethed on them and gaue them the spirite, with auctoritie to forgeue all men theyr sinnes that woulde be ioyned to hym by pro|fession of the ghospel and by baptisme, and that woulde forthinke their former life, and be eftsones amended where they haue erred. Whosoeuers synnes ye remit (sayeth he) they are remitted vnto them, and whosoeuers ye retayne, they shall abide subiecte to theyr synnes. When these thinges were doen, the residue of the disciples were assembled together, Thomas onely except, that than was absent: whiche name Thomas signifieth in the Greke tongue Didimus, and in the Latin *Geminus*, in Englyshe doubtfull. For he was one of the twelue whō the lorde did specially and peculiarly choose to the office of preachyng the gos|pell. Therefore after that he was come in to them, the disciples that could scant stande for ioye, shewed openly vnto him that they had seen the lorde. Thomas supposyng them to be deceyued and illuded by some vision or spirite, denyed to beleue vnles he might see hym with his owne iyes: and not to beleue his owne iyes as sufficient witnesse, except he might see withall the printe of the nailes el|uen freshe in his handes, yea and with putting his owne handes into Iesus side perceyue by felyng, the wounde that the speare made. And trulye, this in|credulitie of the Apostle, by the dispensacion of God as he shall dispose, didde muche good to the confirmacion and stablishement of our fayth.

[ The texte.] ¶ And after eyght dayes, agayne his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stode in the middes, and sayed: Peace be vnto you. After that sayed he to Thomas: Bryng thy fynger hither and see my handes, and reache hither thy hande, and thrust it into my syde, and be not faythlesse but beleuyng. Tho|mas aunswered, and sayed: My Lorde, and my God. Iesus sayeth vnto hym: Thomas be|cause thou haste sene me, thou haste beleued, blessed are they that haue not sene and yet haue beleued. And many other thinges truly did Iesus in the pre•ce of his disciples, which are no• written in this boke. These are written that ye might

beleue, that Iesus is Christe the sonne of God, and that (in beleuyng) ye might haue life thorowe his name.

Therefore eyght dayes after, when the Apostles met together agayne, by stealth, and at this tyme with the reste, Thomas was in coumpanye, whiche

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hitherto woulde not beleue that Christe was rysen: the Lorde came in to them where they were, the gates beyng hard faste shut, and standyng in the middes of them, he saluted them after his vsuall and well knowen maner and facion, saying: Peace with you. And turnyng hym by and by to Thomas, whose vn|belefe he knewe, that was ignoraunt in nothyng: whiche lacke of beleife, be|cause Iesus knewe it came not as the phariseis infidelitie did, that is, of mal|lice, but of mans infirmitie, he vouched safe to heale it. He sayeth thus to hym: Thomas (sayeth he) forasmuche as it dooeth not suffise the to haue hearde of many (that I was rysen to lyfe agayne) whiche hath seen me and hearde me, except thy senses mighte feale and perceyue thesame, bring hither thy finger and feele the woundes of the nayles, and see that I truelye carye the very true markes therof. Put thy hande into my syde and handle the wounde whiche the speare made, and hereafter be not vnfaythful, and harde of belefe in other mat|tiers: but after thou haste nowe seen this thing proued certainly true, whiche persemmed to thee incredible, see thou geue fayth to my promises, howe incredi|ble soeuer they seme to the common sence and iudgement of men. After that Thomas had seen and felte, knowyng bothe the face and accustomed voyce of the Lorde, he than conceyued a full fayth, and spake aloud: My Lorde and my God. For as he was more harde of belefe, so no body did more clearlye con|fesse Iesus to be God and man, for because the handlyng of the body which late before hong dead vpon the crosse, witnessed that he whiche was rysen to lyfe algayne, was a very man in dede: and the knowlege of hidde secrete thynges, proued well his godhead.

So than of trueth, Iesus did well accepte and embrace Thomas his con|fession, but yet withall he did reproue his hardnesse of belefe, saying: Thomas because thou hast seen me, hearde me, and handled me, thou beleuest: but blessed shall they be, whiche though they see not, will yet beleue. Verely the Lorde Iesus declared vnto his disciples, his diuine power and godheade by many o|ther tokens whiche are not written in this booke, but some thynges are repor|ted and declared by other Euangelistes, and some thynges also were repor|ted and tolde by worde of mouthe: and euen they were the tellers therof, which bothe sawe and hearde the thynges themselues. For to set out and write all thynges (whiche woulde haue bene a worke that for the greatnes it coulde not haue been measured) was not cared for, but yet it was thoughte necessarye to write of some thinges, that

thereby ye mought come to the beliefe, that Ie|sus was the sonne of God. Whiche thyng yf ye do in dede, ye shall haue that full blisse, and beatitude whiche our Lorde Iesus promised to them that when they see not, beleue. For lyke as he suffered death and liueth immortal, so shall ye also by profession of his name in true faythe, obtayne eternall lyfe.

The .xxi. Chapter.

[ The texte.] ¶Afterwarde did Iesus shewe himselfe againe at the sea of Tiberias. And on this wyse shewed he hymselfe. There were together Symon Peter and Thomas (whiche is called Didimus) and Nathanael of Cana in Galile, and the sonnes of Zebedei, and two other of his disciples.

**A**Nd verely, to confirme more and more the faythe of his disciples, Iesus oft times appeared vnto them, and tal|ked with them, sometyme also eate meate in theyr com|pany: le•te any suspicion shoulde setle in theyr myndes that it was but a delusion or some ghoste, whiche they had sene, neyther was he therwhiles continuallye, for all that, present in their company as he was wont before his death, nor so familiarly handled himself among them: nor yet was seen of all menne, because he hadde sayed before that he would appere to his and not to the world, nor to his neyther, but euen when he list. For nowe immortalitie shewed a certaine semblaunce full of maiestie, that was to be had in reuerence, to thentent that their faith beyng full stayed and establyshed, he might withdrawe from them altogether the sight of the body, and spirituallie to be now amongst his. And so now therefore he appered and shewed himselfe againe to his disciples, at y<sup>e</sup> depe lake called Tyberias. And he presented him|selfe vnto them on this wyse. The disciples, which before y<sup>t</sup> tyme kept thēselues secrete in Hierusalem, to be in sauetye out of the Phariseis daunger, repayred againe into Galile, & there was a good sorte of thē together, euen no fewer thā Simon Peter and Thomas, called Didimus, also Nathanael of Cana a citie of Galile, where Iesus turned water into wine. And besides these, y<sup>e</sup> two son|nes of zebedei Iohn & Iames y<sup>e</sup> greater, & with these was two other disciples.

[ The texte.] ¶Symon Peter saieth vnto them: I wyll go a fishyng. They saye vnto him: We also wyl go with the. They went theyr waye, and entred into a shippe immediatlye, and that night caught they nothing. But when the mornyng was nowe come. Iesus stode on the shore, neuerthelesse the disciples knewe not that it was Iesus. Iesus sayeth vnto them: Children haue ye any meate? They



aunswered him: no. And he saieth vnto them: Cast out the net on the right hande, and ye shal fynde.

Nowe than, because they lacked theyr Lordes helpe, by whom they were woonte to be fedde of the mere fre bounteousnes of frendes, Peter wente in hande againe with his olde facultie, to get his lyuinge with his owne han|des: lest he should be burdenouse to any man, or to be fed by any others lybera|litie in idlenesse. For then he might not preache, and he thoughte it was no right that he whiche serued not the ghospell, should lyue of the ghospell. Therfore in the twie lyght, because they shoulde haue goen abroad vpon theyr peryll in the daye, Peter saieth: I go a fishyng. The reste than saied vnto him: We also wyll go a fishing with the. And so goyng foorth a doores together|warde, they entred into the shippe. And they fished all that night in vayne. For they ga<sup>e</sup> neuer one fishe, to the intente that waye shoulde be made for a miracle, and therwith as in a misterie to be signified, that the labour of an E|uangelist is all in vayne, vnles Christe do prosper the mannes endeuour.

But now when it waxed daye, Iesus stode on the shore, but the dysciples knewe not it was he, partely for the distaunce that was betwene him & them,

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and partely because it was scant daye: also partely because the Lorde woulde not furthwith be knowen. Therfore Iesus spake vnto them from the shore, saying: Children haue ye any meate? They than, forasmuche as they knewe not the Lorde by his voyce, but supposed him to be some other manne whiche came to the sea to bye fyshe, made aunswere that they had none that they could selle him, because they had taken nothing. Iesus than to declare litle and ly|tle who he was, sayed vnto them: Caste out the nette on the righte syde of the shyppe, and ye shall fynde that ye coulde not hytherto.

[ The texte.] They caste out their nette, and anon they were not hable to drawe it, for the multitude of fishes. Then sayed the disciple whom Iesus loued, vnto Peter: It is the Lord. Whē Simon Peter heard y<sup>t</sup> it was the Lord, he girded his coate vnto him (for he was naked,) and sprang into the sea. The other disciples came by shyppe, for they wer not farre from lande, but as it were two hundred cubites, and they drew the nette with fishes.

They dyd as he bad them, for through werynesse of their vaine laboure, and of a great desire to take some fyshe, they conceiued some hope: byanby so great a multitude of fyshes was taken, that the net was laden withall, and

coude v•neth be drawen vp to the boate: And wete ye well, this was euen a resem|blaunce of the multitude of men, whiche afterwarde by the preachynge of the apostles, should be brought and ioyned to the churche out of the whole world of what language or countrey soeuer they were. By the noueltie of the thing, that disciple whome Iesus loued, was moued to be more attentyfe and to marke the thing, and so knewe Iesus. And incontinently aduertysed Peter (who was altogether busye aboute drawynge vp the nette) that it was the Lorde, whiche standyng on the shore commaunded to looce and caste oute the nette. Peter, beyng alway one man and lyke himselfe, did forget both the nette and the fishe, and toke his shyrte (for before he was naked) and coude not albyde but sprang into the sea, and so came he first of all to the Lord. The other disciples came to him by shyp, for they were not very farre of the shore, but as it were two hundred cubites, and they altogetherward drewe the nette full and laden with fyshe.

[ The texte.] Assone as they were come to lande, they sawe hotte coales and fishe layde theron, and breade. Iesus saieth vnto them: bryng of the fyshe whiche ye haue now caught. Symon Peter went vp and drewe the nette to landeful of great fyshes: an hundred and thre and fiftie. And for all there were so many yet was not the nette broken.

And when they wer come to lande, they sawe vpon the bancke hotte coales and fishe layed theron, and breade withall. Therefore Iesus commaunded thē also, to bryng of their fyshes whiche they now caught. Than Peter returned againe to the shippe, and drewe the nette to land full of great fishes: in noum|bre an hundred and thre and fyftie. This also made it seme the greater a my|racle, that when there was so great a multitude and that of great fishes, yet was not the nette broken in sundre with the weight therof. The thyng dyd represent the humble churche, and as to the worlde weake and narrowe, yet suche a thing as shall embrace all the nacions of the worlde, the Lorde Iesus beyng the head and chefe gouernour therof.

[ The texte.] Iesus saieth vnto them: come and dyne. And none of the disciples durste aske hym: what art thou? for they knewe that it was the Lord. Iesus than came, and tooke breade and gaue them, & fyshe lykewyse. This is now the third tyme that Iesus appered to his disciples, after y<sup>t</sup> he was raysted againe frō death. So whē they had dyned, Iesus saieth

vnto Symon Peter: Symon Ioanna louest thou me more than these? He sayed vnto hym: Yea Lord, thou knowest that I loue thee. He sayeth vnto hym: Feede my lambes.

Furthermore, to shewe a more certeintie that he was verye manne and no ghoste, he therfore approuyng the veritie of his body by beyng sene with mēs iyes, heard with their eares, and handled with handes, would also eate meate with them. He therfore inuited his disciples to the dyner which was there ready for thē. The disciples sate downe, but all whusht and spake no wordes: for the maiestie of the immortall bodye toke from them their accustomed boldnes. In dede they knewe hym to be the Lorde, but now he appeared after a more high and gloriouse sorte, as one of great noblenesse and excellencie. Therefore none durste aske hym, who arte thou? and yet of the very thyng it selfe, they knewe hym to be the Lorde, although the shewe and semblaunce of his bodye was chaūged.\* Iesus therfore came to the feast, and as his maner was, brake bread with his owne handes, and gaue it to them, and fishe likewise: by exaūple and dede teaching his, whome he had specially chosen to bee shepeherdes of the church, to fede his euangelicall flocke with holy doctrine. But yet suche as hymselfe had taught them. And this is now the thirde time that Iesus appeared (certayne spaces betwene) to his disciples, for he was not in theyr company continually. After dyner was doen, the lorde Iesus, in maner declaring by worde of mouthe the thyng, whiche in his facte he signified, committed his shepe to Peter that he should feede thē: but he first thrise required loue of him, to the entent he mighte powre into the mindes of his disciples, that no man is a fitte shepeherde of an euangelicall flocke, excepte he whiche beareth suche loue towardes them that he is put in truste withall to kepe, as Christe shewed himselfe to haue towardes his, for whom he bestowed his lyfe. And he specially spake to Peter, vtterly to put awaye the remembraunce of his denyng Christ, and to notise that he should haue the hiest and chiefe place in the ministerie of the gospel, that did passe other in excellency of charitie towardes the flocke of the Lorde. And therefore, by hym, whom Iesus knewe to be of a more feruente minde then the reste, he would expresse to all the Apostles and their successours, a proufe of a true and a perfite shepeherde. And in dede Peter is wount at other tymes also to be as a mouthe of the Apostles, and by hym the Lorde woulde haue it knowen and to be hearde what the other also would openly confesse: For because, by the expressed voice of this man, the publique confession of the whole church dyd but a late tyme before, deserue a promise of the keyes of the kyngdome of heauen. And in thesame wyse also, he than woulde that by this mannes voyce, open confession should be made of moste hye charitable loue towardes hym: to the entente that by this one man, the reste shoulde knowe what maner of men ought to be curates of the lordes flocke. Simon Ioanna (sayeth Iesus) louest thou me more than these? The Lorde dyd not aske these thinges as ignoraunte that he was muche loued of Peter, but he woulde haue inwardely fastened in the hertes of his disciples, that moste hye charitie towardes Iesus, is nedefull to him that shoulde take cure of the Lordes flocke, for the whiche the Lorde himselfe suffered death vpon the crosse.

But Peter now being come to more circumspeccion than he was wount to be of, made no aunswere concernyng howe muche the other loued the lord,

because he knewe not fully other mennes mindes: for his owne parte and conscience,

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he maketh aunswere, whereof he is bolde to make the Lorde hymselfe witnesse. Howe muche any other loueth thee, (sayeth he) I knowe not: Lorde I loue thee, and thou askest me, that knowest I doe loue thee. Thou that knowest the secretes of mennes myndes, art not ignoraunte that I loue thee. Than sayeth Iesus: If thou louest me as thou openly sayest, fede my lambes whiche I loue moste dearely, and for whom I haue spent my lyfe: and shewe thy selfe suche towards them, as I haue shewed my self towards you. This shall be a proufe of a perfite loue towards me.

[ The texte.] He sayeth to hym agayne the seconde tyme Symon Ioanna, louest thou me? He sayeth vnto hym: Yea Lorde, thou knowest that I loue thee. He sayeth vnto hym: Feede my shepe. He sayeth vnto hym the thyrde tyme: Symon Ioanna, louest thou me? and he sayed vnto hym: Lorde, thou knowest all thyng, thou knowest that I loue thee. Iesus sayeth vnto him: Feede my shepe.

The Lorde Iesus asketh hym agayne euen with like many wordes: Symon Ioanna, louest thou me? Peter aunswereth him euen with lyke noum|bre of wordes: Lorde I loue thee. Thy selfe knowest that I loue thee. Than sayeth Iesus agayne: if thou louest mein dede, feede my shepe, whyche are deare to me. The lorde asked Peter the thyrde tyme: Symon Ioanna, louest thou me? The lordes askyng so often repeted, caste Peter in a scruple and in a sorowe. For although he knewe in his owne conscience, that he loued the Lord excedyngly, yet because he had thyrse denyed the Lorde after he had so stoutelly promysed the contrary, it caused hym also to distrust hymselfe. For Peters fall into the deniall of his lorde, turned hym to good, and furthered his salua|cion, whiche falle taughte hym humble so briete, and caused hym to learne a newe lesson, that is, not to put to muche truste and affiaunce in hymselfe, suche a pestilence to euangelicall godlynesse, as none canne be more perniciouse and deadely then it. Therefore he aunswereth sincerely of trueth, but timerouslye and very lowlye withall, and where before he trusted to hymselfe, he now putteth all his affiaunce in hym, to whom onely truste and affiaunce oughte to be geuen, saying: Lord, why askest thou me so often, seing thou knowest al thing? Thy self knowest that I loue thee. Than sayed Iesus: therefore feede my shepe, and vpon them declare howe muche thou settest by me.

Thou shalte take an exaample of a good shepeherde of me. I haue spent my lyfe for my shepe, thou lykewyse shalte playe the faythfull shepeherde of my shepe, euen to the losse of lyfe and heade. The shepe be myne whom I

haue reldemed with my bloud, & now returning againe to my father, I cōmit & betake them to thy fedyng. Thou therfore shalt playe the shepeherde & not the lorde, & thou shalt fede to saue, & not kyll or pull of theyr skyn to their vtter vndoyng. Yf I be thrise deare and welbeloued of the, they shal be dearely beloued of the, whom I loue exceding well. The lord Iesus would haue these thinges wyth so greate diligence powred into the myndes of his disciples, because he knewe there would rise men, that should, not for the loue of Iesus, but for theyr own commodities sake, take cure of christen people, or rather inuade and with violence take cure vpon hande: which maner of persons woulde in stede of shepelherdes, playe the tyrauntes, and robbe altogether. Moreouer the lorde didde vouchesafe to declare also what the thre tymes repeted confession of loue, did meane. He that for the health and safetie of the lordes flocke, contemneth his ryches, careth not for worldlye honoure, and neglecteth his owne affeccions, sheweth greate lykelyhoode, of trueth, that he hath a pure sincere loue: but he

that for sauynge the flocke, letteth not to auenture his lyfe, that manne (ye wote well) hath (so doynge) geuen a most sure lesson of perfite loue and charitie.

[ The texte.] Verely, verely, I saye vnto thee, when then thou wast young, thou gyrdest thy selfe, and walkedst whyther thou wouldest: but when thou arte olde, thou shalt stretch forth thy handes, and an other shall gyrd thee, and leade thee whether thou wouldest not. That spake he signifying by what death he should glorifie god.

The Lorde nowe willyng somewhat to open that Peter in tyme to come, should do that thyng, sayed: Peter, I do well assure thee therof, thou shalt whē tyme is, perfourme and accomplishe the thyng whiche thou nowe sayest and cōfessest. For truely it is no delicate profession. For when thou wast young, and in bodily strength more able to suffre laboriouse and greuouse thynges, thou waste more dayntely occupied and liued more at ease. For thou vngirdedst or gyrdest thy selfe at thyne owne wyll and pleasure, and walkedst at libertie whither thou wouldest. But when thou arte olde and than in bodily strengthe more weaker, thou shalt be more hardely entreated, thou than beyng in hearte and will more strong. For thou shalt stretch furthe thy handes, and another shall gyrd thee, and leade thee whither thou wouldest not. By this riddle or parable, Iesus signified by what kynde of death Peter shoulde once glorifie God. For because, beyng very aged, he was led to the crosse, whiche though he suffred gladlye for the excellent loue that he bare towards his Lorde, yet the weakenesse of mannes nature lothed it.

[ The texte.] ¶ And when he had spoken this, he sayeth vnto hym: Folowe me. Peter turned aboute and sawe the disciple whom Iesus loued, folowyng, (whiche also lea•ed on his breast at sup|per, and sayed: Lorde, whiche is he that betrayeth thee?) When Peter therfore sawe hym, he sayeth to Iesus: Lorde, what shall he •ere do? Iesus sayeth vnto hym: If I wyl haue him to •a••ye tyll I come, what is that to thee? folowe thou me. Then went this saying abrode almong the brethren, that the disciple should not dye. Yet Iesus sayed not vnto hym, he shal not dye, but yf I wyll that he tary tyll I come, what is that to thee?

When Iesus had sayed thus, he begunne to walke, and sayed to Peter, folowe me: so once agayne prouokynge and inuityng hym to the folowyng of his charitie and death: \* When Peter turned and loked aboute hym, he seeth euen that disciple whome Iesus loued, and that leaned on the Lordes breast at his laste supper, whylest he asked of him who should betraye hym. Forasmuche as Peter did entierly loue this disciple, and knewe that he was alwaye better beloued of the lord then the rest, and than sawe thesame vnbidden folow, nexte vnto Peter, Peter asked the lorde what should become of that mā. For he now knewe already of his owne death, and he desyreth to knowe whether that he shoulde haue this man a companion to dye with hym.

For he thoughte that to be a gloriouse thing vnto hym, and a great to|ken of the Lordes loue towards hym, that he might dye after the example of Iesus. But Iesus to correct this vnnecessarie care that Peter hadde of an o|ther mannes death, sayed: If I will haue hym tary tyll I come, what is that to thee? He is myne, and after mine aduise wyll I ordeyne and determyne for hym that shalbe for the beste. Care and prepare thou for that whiche apper|teyneth to thy selfe, that is to saye, that thou folowe me. And than vpon the occasion of this saying, there arose a bruite among the disciples that Iesus his welbeloued disciple shoulde dye no violent death, but should liue styll vn|tyll the Lord shall come agayne to iudge the quicke and the deade, (which they all thought than should be sone after.) Albeit the Lorde did not saye, he shall

not dye, but to make dull, abate, and repulse Peters curiositie, and ouermuche diligence, he denied it to perteyne vnto hym, though hys wyll and pleasure had been, that the man shoulde styll lyue vnto his laste cummyng.

[ The texte.] Thesame disciple is he, whiche testifieth of these thynges, and wrote thesame thynges. And we knowe that hys testimony is true. There are also many other thynges whiche Iesus did, the whiche yf thei shoulde be written euery one, I suppose the worlde coulde not containe the bookes that shoulde be written.

And in dede this is thatsame disciple that witnesseth these thynges thus to bee dooen, and that wrote thesame, to the entente they maye more truely, and more farre abroad bee scattered and dispersed to the knowledge of all folke. And we haue knowen that his testimonie is true. For he wrote not other mennes hearynges, but at whiche hymselfe was presente. Nor he hath not made men|cion of all the thinges whiche Iesus sayed and did. For if a manne shoulde goe about to tell them, euery thyng by it selfe, an vnmeasurable sorte of bokes shoulde bee made therof. But so muche is written as suffiseth to the obteyning of saluacion. Therfore the rest is, that beleuyng these, and stickyng to the steppes and wayes of Iesus, we labour diligently to get the rewarde of immortall lyfe.

Thus endeth the Paraphrase vpon the Ghospell of S. Iohn.